Ash Shifaa

Volume One

Qaadhi Iyaadh Andalusi α

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(May Allaah protect him)
Khalifa of Haji Abdul Mannan Abdur Razack

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Publisher's Note

الحمد لله رب العالمين والصلاة والسلام على رسوله خير خلقه محمد وعلى آله وصحبه أجمعين أما بعد ،

After praising Allaah and mentioning our belief in the mercy for the universe, Rasulullaah ε, this outstanding work, 'Ash Shifaa' of Hafiz ul Hadith, Imam Allaamah Qaadhi Abul Fadhl Iyaadh bin Musa bin Iyaadh bin Amr bin Musa Al Yahsubi α, is presented before you. It is counted as an important treasure of Seerah in Arabic.

The bosom of every Muslim living in the world is filled with the love of Rasulullaah ε. The demand of this love also caused a lowly one like myself, with the intention of being included in the list of those who love Rasulullaah ε, to want to translate this work into Urdu. Th`is is because every publisher likes that the subject matter of Seerah should be presented in bold letters as part of his list of published works.

Taking this enthusiasm, this book was translated and I supervised every stage of the publication so that no room for error remains. However, at every point, man errs; he is not above error. Definitely, this divine law necessitates that many errors would have come from us. We call on the readers that wherever they see an angle of excellence, they should count it as the grace of Allaah and where they see error, they should take it to be our weakness and shortcoming. Allaah is the helper of all. Aameen

Was Salaam
Khaalid Maqbool

Preface

Fulfilling the rights of praising Rasulullaah ε is a long way off. Until today, an Ummati can only begin. Rasulullaah is such a personality whose praise and qualities were mentioned in the divine scriptures even before his birth.

One link in this chain is the book ‘Ash Shifaa’. There are countless commentaries written on it, worthy of mention are: ‘Al Minhal al Asfa fi Sharh ma Tamassul Haajah ilayhi min Alfaaz ash Shifaa’, ‘Al Istafaa libayaan Ma’aani ash Shifaa’, ‘Al Iktifaa’ fi Sharh Alfaaz ash Shifaa’, ‘Mazeel al Khifaa an Alfaaz ash Shifaa’.

Qaadhi α was a Maaliki and he made the source of his book Shifaa’ Ibn Sab’. In following it, Kitaab Ash Shifaa has a number of weak narrations. Some scholars have also classified them as fabricated.

Allamah Jalal ud Deen Suyuti α has stated this to a sufficient extent in his work ‘Manahil as Safa fi Takhrij Ahadith Ash Shifaa’. If anyone objects to any Hadith he can refer to this book. We have referenced the Ahadith and Qur’anic verses as far as possible. If the Hadith is mentioned in a reliable book of Hadith, the reference has been mentioned. Only the scholars will be able to understand what a difficult task this is. If the readers want more research, they should refer to the book of Allaamah Jalalud Deen Suyuti α.

We make Du’aa’ to Allaah that may He accept the translation of this book and may He grant Haji Khalid Maqbool, the head of Maktabah al Ilm and his helpers great

reward and may He grant them the best ability to do excellent work in Qur'aan, Hadith, Seerah and Fiqh.

Dust at the feet of the scholars,
Haafiz Qaasim

Biography of Qaadhi Iyaadh α

Name and Lineage

Hafiz al Hadith Imam Allaamah Qaadhi Abul Fadhl Iyaadh bin Musa bin Iyaadh bin Amr bin Musa bin Iyaadh bin Muhammad bin Abdullaah bin Musa bin Iyaadh al Yahsubi.

According to his son, the family of Qaadhi Saheb α were residents of Andalus but they later moved to Faaris and they took up residence in Sabtah.

Education

Qaadhi α did his formal learning in Sabtah. He then went to Andalus for higher learning and he studied under the famous scholars of his time. Through continous striving for knowledge, he acquired mastery in Tafsir, Fiqh, literature, and grammar. **One of his outstanding specialties was that he would deliver lectures and he had an affiliation for poetry.**

Teachers

The teachers that Qaadhi α acquired knowledge from in Cordova include:

1. Qaadhi Abu Abdullaah Muhammad bin Ali bin Hamdeen,
2. Abul Husayn bin Siraaj,
3. And Abu Muhammad bin Itaab.

The teachers Qaadhi Saheb α took permission of Hadith from include:

1. Qaadhi Abu Ali Husayn bin Muhammad Sadafi,
2. Abu Abdullaah Maazini,
3. Shaykh Abu Bakr Tartush,
4. And Qaadhi Abul Walid bin Rushd.

Students

Countless people benefitted from Qaadhi Saheb α. However, the few names we mention here were counted as Imams in their era:

1. Abdullaah bin Ahmad Al Asiri,
2. Abu Ja'far bin Al Qasir Al Gharnati,
3. Abul Qaasim Khalaf bin Bashkwaal,
4. Hafiz al Hadith Faqih Abu Muhammad Al Ashiri,
5. Abdullaah bin Muhammad Al Maghribi,
6. And Abu Bakr Abdullaah bin Talha bin Ahmad bin Atiyyah Al Muhaaribi Al Gharnati.

The Position of Judge and Era of Trial

After acquiring knowledge, Qaadhi Saheb α returned to Sabtah and, after spending some time in study, he turned towards debate as is common nowadays. At the age of 35, the government of Muwahhideen[1] was established and the

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[1] The founder of the Muwahhideen government was Muhammad bin Abdullaah Taumrit, he was famously known as Ibn Taumrit. The

position of judge was presented to him and he accepted. After some time, in 543 A.H, the government was taken from the hands of the Muwahhideen. This resulted in Qaadhi Saheb α going home in difficulty; he could not remain in Sabtah for long.

Leaving his Hometown and Demise

Qaadhi Saheb α then left Sabtah for Morocco where he spent approximately 2 years before passing away. He was buried in Baab Ielaan.

Authored Works

Qaadhi Saheb α's authored works include:

1. Ash Shifaa bi Ta'reef Huqooq al Mustafa.
2. Al Ghunya, mentioning his Shuyookh.
3. At Tarteeb al Madaarik wa Taqrib al Masalik fi Ma'rifa A'laam Madh hab Imam Maalik α.
4. Sharh Sahih Muslim.

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teaching of Ibn Taumrit was to inform about complete Tauheed, therefore all his disciples are generally known as Muwahhideen. He established a powerful government in 517 A.H against the Murabitun. The Khalifah of Ibn Taumrit was Abdul Mu'min and after the death of Ali bin Yusuf bin Tashfeen, he established a powerful government over Morocco. The era of the Muwahhideen was from 537 A.H to 668 A.H. In this time, Abdul Mu'min, Abu Ya'qub, Abu Yusuf Mansur, Abu Abdullaah Muhammad, Yusuf Muntasir, Abdul Waahid and Abdul Waahid Aadil ruled over Morocco. The era of the progress of the Muwahhideen took place in the era of Abdul Mu'min, Abu Ya'qub and Abu Yusuf Mansur. In this time, the Muwahhideen ruled over Morocco and Andalus.

5. Mashaariq al Anwaar (in Hadith).
6. Al Ilmaa’ ila Ma’rifa Usul ar Riwayah wa Taqyeed as Simaa (in the terminology of Hadith).
7. A work on History
8. Al Aqida
9. Mataamih al Afhaaam fi Sharh al Ahkaam

Introduction by Faqih, Qaadhi, Imam Haafiz Abul Fadhl Iyaadh bin Musa bin Iyaadh al Yahsubi α

All praise is due to the Blessed Being (Allaah) Who is Alone in having a High Name and is protected in terms of His Honour. He has no limits and restrictions, nor is any being other than His the objective. He is definitely apparent, not just a thought or imagination. His Being is hidden through His purity, not in opposition to His personality. His mercy and knowledge encompasses everything.

He has completed His bounties upon His friends and one of these is that He sent His pure Rasul ε who was the most virtuous of the Arabs and the non-Arabs, the most fortunate, the highest in intelligence and tolerance, the most lofty in understanding and foresight, the most resolute in terms of conviction and intention, the fountainhead of mercy and compassion, pure in terms of body and soul, free of all faults and imperfections, and granted wisdom and rule by Allaah j. Through him the blind gained sight, negligent hearts were woken, and the ears of the deaf were opened.

He in whose predestination fortune was written believed in Nabi ε, honoured him, and helped him to the best extent. However, he for whom misfortune was written belied Nabi ε and denied his clear miracles, thus becoming the addressee of the verse:

وَمَن كَانَ فِي هَـذِهِ أَعْمَى فَهُوَ فِي الآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلاً

Whoever is blind in this world will be blind in the Aakhirah and will be even more astray.
(Surah Bani Israa'eel, Verse 72)

May Allaah j send a continued increase of mercy upon Rasulullaah ε and the same upon his ε family and upon his companions.

Firm conviction in Tauheed of Allaah

May Allaah enlighten our hearts with resolute conviction and may He send the same blessings on us that He sends upon the Muttaqqeen; those whom He has made fortunate with His pure beneficence, those who have engaged in His love to such an extent that they forgot everything besides the Being of Allaah. Allaah granted them His recognition. He showed them the strange aspects of His kingdom and subjects and showed them manifestations of the effects of His power. On account of this, their hearts were filled with contentment and tranquillity and their minds were a display of the greatness of Allaah and (people) were left astounded.

Subsequently, he only specified one 'concern' for himself. He did not make the axis and place of return of his sight anything but Allaah and he now enjoys His beauty and grandeur.

All relations were finished and he only linked with this Being. He would not rely on anyone besides His Being and he practiced the statement of Allaah j with complete sincerity:

قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

Say, "Allaah." And then leave them to play their games. (Surah An'aam, 91)

I (the author) was requested many times to write such a book in which the virtues (and status) of Rasulullaah ε is explained and his honour and success especially mentioned (as he deserves). Never! For the sake of Allaah, can anyone ever explain the virtues and status of such a blessed being? Whatever praise we sinners do, it will definitely be nothing in accordance to his great rank.

The request to gather the statements of the pious and the Imams regarding Rasulullaah ε and to write a commentary on these statements was put to me a number of times. May Allaah increase you in honour; such a difficult burden has been placed on a weak one like me. I have been tasked with a great difficulty.

In reality, by placing such a great burden on me, you have taken me to a high gorge through which my heart fears

because in order to mention the praise of Rasulullaah ε, it is necessary that it should be governed by laws and principles of conversation, every aspect and subject matter should be written in different chapters, and these problems of true knowledge should be solved i.e. those that are related to the blessed being of Rasulullaah ε.

It must also be mentioned that until what point is it liked to praise Rasulullaah ε and to mention his qualities and at what point should we stop?

In order to explain all this, it is necessary that the compiler be someone who understands the rank of Nubuwwah and Risaalat and he should be acquainted with this high rank of love and friendship.

Remember, this is that thick jungle where even a fast bird like an eagle will be left dumbstruck and will tire. This desert is such that even the enlightened minds, if not guided by the signs of knowledge and resolute sight, will go astray in it. This is a slippery place. The valley of Seerah is such that if the help of Allaah is not with a person, then there is fear of slipping at every step.

Remember, it is only upon your insistence that I take support from the bounties of Allaah in the hope of acquiring the reward for writing the Seerah. I am ignorant of the high status of Rasulullaah ε and his lofty character. (However,) I shall strive to mention the specialties of Rasulullaah ε that no one has gathered before (nor will they) and I shall repeat the

rights of Rasulullaah ε in which the obedience of Allaah is hidden and that is the greatest of all rights.

لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا

So that the people of the book may be convinced and so that the Mu'mineen may be increased in Imaan.
(Surah Muddathir, 31)

Allaah took a promise from the people of the book that He will definitely make this apparent upon the people and He will not hide.

Where the Hadith comes, the head Bows

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said:

من سئل عن علم فكتمه الجمه الله بلجام من النار يوم القيمة . ابو داؤد ، ترمذي ، إبن ماجة

"He who was asked about knowledge and he hides while knowing, he will be branded with a bridle of fire on the day of Qiyaamah."
(Abu Dawud, Tirmidhi, Ibn Maajah)

This is the Hadith that spurred me on to this; to hasten in explaining the Seerah of Rasulullaah ε so that this duty placed upon me can be fulfilled according to its right.

Another reason for hastening in this work was also because a man is always mixed up in the difficulties of his existence and his heart and he upon whom the yoke of effort

has been placed, where can he run to from it? In these apparent difficulties, negligence is shown to the optional duties, even the obligatory duties. The result of this is that the most noble of creation gets engaged in the lowest of deeds of the creation. However, if Allaah wants to show grace to any of His servants, then He grants him the courage to do such deeds due to which he will be, Insha Allaah, worthy of praise on the day of Qiyaamah

There will be no part of his life that will be disgraced. The consequence on the day of Qiyaamah is of two types: either the bounties of Jannah will be given or the punishment of Jahannam (May Allaah save us) will be given. **An understanding person worries about himself and saves himself from useless activity and he strives to acquire good deeds and beneficial knowledge, that which will be beneficial in the Aakhirah and it will benefit the creation.**

We make Du'aa' to Allaah that He removes the evil from our hearts, may He forgive our sins and make our efforts level for the Aakhirah and may He gather those means that will be a means of salvation. May Allaah grant us closeness to Him and may He send His mercies and favours upon us, a great share of it.

Summary of Chapters

When I made a firm resolution to compile this work, I wrote down the chapters and principles. I organised the details and I dedicated my mind in one direction and named

this work Ash Shifaa biTa'reef Huqooq al Mustafaa' and I divided the entire discussion into four parts:

Part One

This part deals with how Allaah j honoured Rasulullaah ε by word and deed and has four chapters:

Chapter One: This discusses how Allaah j praised Rasulullaah ε, mentioned his qualities, and how high the rank of Rasulullaah ε is by Allaah. There are 10 sections in this chapter.

Chapter Two: This discusses the perfections that Allaah j blessed Rasulullaah ε with in terms of creation and character, and what virtues he was given in terms of Deen and the world. There are 17 sections in this chapter.

Chapter Three: This deals with the honour of Rasulullaah ε and his grandeur, the language that must be used in mentioning his honour, and what is present in the treasures of authentic Ahadith. It is also mentions what honour Allaah j granted Rasulullaah ε in both worlds. There are 12 sections in this chapter.

Chapter Four: This deals with the signs and miracles that Allaah j showed at the hands of Rasulullaah ε and what specialties Rasulullaah ε had. There are 13 sections in this chapter.

Part Two

Part two discusses those rights which are compulsory upon the creation in order to respect Rasulullaah ε. This part also has four chapters:

Chapter One: This chapter deals with the discussion on the obligation to have Imaan in Rasulullaah ε and to what extent it is necessary to obey Rasulullaah ε and follow his Sunnah. There are 5 sections in this chapter.

Chapter Two: This chapter discusses the compulsion upon every Muslim to love Rasulullaah ε and to love him above every normal person. There are 6 sections in the chapter.

Chapter Three: This deals with the honour of Rasulullaah ε and how his command should be obeyed. There are 7 sections in this chapter.

Chapter Four: This deals with the laws of sending Durud upon Rasulullaah ε, the virtue of Durud, and the obligation of reciting Durud. There are 10 sections in this chapter.

Part Three

Part three deals with those things that are impermissible for Rasulullaah ε and that which is permissible; those things which are not permissible at all to think regarding Rasulullaah ε (prohibited) and those human aspects which

are correct to attribute to him ε. It also mentions those human needs that can be attributed to the blessed being of Rasulullaah ε.

For those who open this third part, remember: this part is the summary and secret of the entire book; it is the basis and intricate points of the chapters before. This part will also overpower the chapters that come later and in this part I have also fulfilled my promise. I took up my promise in a way that, it seems to me, I have fulfilled it to a certain degree.

The liver of the enemies of Rasulullaah ε will burst and the hearts of the believers will be filled with the light of conviction and Imaan. Their bosoms will be filled with light and the intelligent will find ease in recognizing Rasulullaah ε. This part has been divided into two chapters:

Chapter One: This will deal with those religious matters that are specific with Rasulullaah ε. There is also a discussion about Rasulullaah ε being sinless and protected from error. There are 16 sections in this chapter.

Chapter Two: This chapter deals with those worldly conditions that affect Rasulullaah ε on a human level. There are 9 sections in this chapter.

Part Four

Part four deals with those people who (may Allaah save us) were insolent regarding Rasulullaah ε and those

who swore Rasulullaah ε. May Allaah forgive us. It has two chapters:

Chapter One: Explanation regarding those who were insolent to Rasulullaah ε, those who swore him or thought low of him, whether clear or by indication. May Allaah save us. There are 10 sections in this chapter.

Chapter Two: This chapter deals with the enemies of Rasulullaah ε, those who harmed him, and explanation of those who mocked Risaalat. Further explanation is given of these accursed people and the Shar'i punishment for them, the method of repentance, and the rulings pertaining to their Janazah and inheritance. There are 10 sections in this chapter.

Here all parts and chapters end and the book concludes. Thereafter the forehead of Imaan shines and valuable pearls will be shown in the list of names. It will clear every doubtful thing and wash away every confusing doubt. It will heal the ill hearts of the believers, the truth will be made apparent, and there will be encouragement to turn away from the ignorant. I turn for help only to Allaah, besides whom there is no deity.

Part One

Allaah appreciates Rasulullaah in word and deed

Al Faqeeh Al Qaadhi Imam Abul Fadhl α said:

'Allaah grants the divine ability of pious deeds and then He grants steadfastness. The person who acquires the treasure of knowledge or whoever Allaah grants a sound mind is aware of this according to its right. He is aware that Allaah j has made the being of Rasulullaah ε very honoured and He has made Rasulullaah ε with such virtues and good traits that it becomes impossible to bring all of them into written form. The pen is unable to explain the heights to which Allaah j has raised the status of Rasulullaah ε. explained some of the virtues of Rasulullaah ε in detail in the Qur'aan.
Allaah j has informed us regarding His high status and the high character and etiquettes of Rasulullaah ε.

It has been classified compulsory to follow him and encouragement has been given.

The reality is that Allaah j has granted all virtues to Rasulullaah ε. Therefore all praise is due to Allaah j, first and last. Only Allaah is worthy of all praise, in the beginning and the end.'

The special virtues of Rasulullaah ε

From the perfections of Rasulullaah ε, Allaah has shown some of them clearly to the creation. Those who were blessed with the vision of Rasulullaah, the good characteristics of Rasulullaah ε, his noble character and countless virtues, witnessed how Allaah j helped Rasulullaah ε through clear miracles, clear proofs, and pure honour. It

was those in the era of Rasulullaah ε witnessed this and on account of it the people that came later acquired Ilm al Yaqeen. That knowledge came down to us from bosom to bosom, and we were blessed with the limitless illumination of Rasulullaah ε.

Hadhrat Qataadah τ narrates from Hadhrat Anas τ Rasulullaah ε that on the night of Me'raaj, when reins were placed on the Buraaq and it was brought to Rasulullaah to mount, it was a little stubborn. Hadhrat Jibra'eelυ said to the Buraaq, "Is it to Rasulullaah ε that you are doing this? Until today, there has been none nobler in the sight of Allaah who has mounted you (nor will there be)." Hearing this, the Buraaq began to drip with sweat.

Chapter One

The praise of Rasulullaah ε that Allaah j has mentioned

Know well, there are countless clear verses in the book of Allaah in which the good characteristics and excellent traits of His Nabi are mentioned. The perfections of Rasulullaah ε are explained and the creation has been commanded to honour and respect Rasulullaah ε. When gathering these verses, we gave special thought to take only those verses whose meaning is apparent and the objective is clear. We have gathered these verses in 10 sections.

Section 1

The Praise of Rasulullaah ε in the words of the Qur'aan

As Allaah j says:

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Undoubtedly, a Rasul from yourselves has come to you. The difficulties that afflict you are very distressing to him, he in anxious for you and extremely forgiving and merciful towards the Mu'mineen.
(Surah Taubah, 128)

Samarqandi α has explained that in the Qira'ah of some reciters, instead of (مِّنْ أَنفُسِكُمْ), it is 'anfasikum', i.e. with a fatha on the faa'. This means 'the most valuable'. However, according to the Qira'ah of the majority, the faa' has a dhamma.

Qaadhi Abu Fadhl (may Allaah have mercy on him) has explained that despite the difference of opinion among the Mufassireen, Allaah sent a Rasul among the Arabs, the people of Makkah, the believers, and all of mankind, who they recognize. **They are aware of his high rank and they know his truthfulness and honesty. They also know that Rasulullaah ε was never accused of lying and he (Rasulullaah ε) was always a well wisher.** There was also

no Arab tribe that was not linked to Rasulullaah ε in terms of family, either close or far.

It is narrated in Sahih Bukhari and Tirmidhi that;

According to Hadhrat Ibn Abbaas τ, the verse of the Qur'aan:

إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Except the love between relatives.
(Surah Shura, 23)

In the case where 'anfasikum', i.e. with fatha is recited, the meaning will be that **Rasulullaah ε is an individual of the most noble and the highest family of the Arabs.** This is the praise of high status.

Later in the same verse, Allaah j explained the good qualities of Rasulullaah ε and many of his good characteristics were explained. **For example: the great anxiousness that all people should be guided and they should accept Islaam and find the path of piety.** Those things which harms the Muslims and destroys their world and Aakhirah was very upsetting for Rasulullaah ε and he disliked it. This is because Rasulullaah ε was very merciful to the Muslims and he loved them greatly.

Some scholars have explained that Allaah granted Rasulullaah ε two of His own Names: 'Ra'uf' and 'Raheem'. Another verse states:

لَقَدْ مَنَّ اللّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِي
ضَلالٍ مُّبِينٍ

Allaah has certainly favoured the Mu'mineen by sending in their midst a Rasul from among them who recites to them His verses, purifies them and teaches them the Book and wisdom. There is no doubt that these people were in open error before this.
(Surah Aal Imraan, 164)

Another verse states:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

It is He Who sent among the unlettered nation a Rasul from themselves who recites His Aayaat to them, purifies them and teaches them the Book and wisdom. Without doubt, they were in clear deviation before this.
(Surah Jumu'ah, 2)

Allaah j also says:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

In a similar manner We have sent to you a Rasul from among yourselves who recites to you Our verses, purifies you, teaches you the Book and wisdom, and teaches you what you knew not.
(Surah Baqarah, 151)

Hadhrat Ali bin Abi Taalib τ explains 'min anfusikum'

Hadhrat Ali τ narrates that Rasulullaah ε said:

"It means that in terms of lineage and marriage, a Rasul was sent among your family. From the time of Adam υ until my forefathers, no one had ever committed adultery. The link between all (of them) was that of marriage."

Ibn Kalbi αexplains:

'I have gathered 500 mothers of Rasulullaah ε (in terms of lineage) but none of them were accused of adultery, nor was any action found among them that was general in the era of ignorance.'

It is narrated from Hadhrat Ibn Abbaas τ that the verse:

وَتَقَلُّبَكَ فِي السَّاجِدِينَ

And sees your movements with those who prostrate.
(Surah Shu'araa, 219)

Means that 'the presence of Rasulullaah ε moved from one Nabi to another Nabi, coming down, until I made Rasulullaah ε a Nabi and sent him.'

Ja’far bin Muhammad (Ja’far Saadiq τ) explained that Allaah j knows that no creation can fulfil the right of His worship as it ought to be fulfilled. He further emphasized the importance of knowing that the high stage of the obedience of Allaah is beyond us.

Allaah created a being between Him and His creation, with a form similar to theirs and He blessed him with bounties and mercies and sent him as a Messenger to the creation. Allah classified obedience to this Messenger to be in harmony with His obedience and following this Messenger to be following Him.

Allaah j says:

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّٰهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Whoever obeys the Rasul obeys Allaah and whoever turns away, We have not sent you as a watcher over them.
(Surah Nisaa, 80)

Allaah j also says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent you as a mercy to the universe.
(Surah Ambiyaa, 107)

Hadhrat Abu Bakr bin Taahir αexplained that Allaah j blessed Rasulullaah ε with His mercy. Thus the pure existence of Rasulullaah ε is a mercy. Whoever recieves some of the mercy of Rasulullaah ε has acquired protection

from the difficulties and calamities of the world and the Aakhirah, and he will be given in both places those things which he desires. Do you not see that Allaah j says in the Qur'aan?

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent you as a mercy to the universe.
(Surah Ambiyaa, 107)

The entire life of Rasulullaah ε was mercy. The demise of Rasulullaah ε and the verses of grief were also a mercy; just as Rasulullaah ε said:

"When Allaah intends to send mercy on a nation, he calls the Nabi of that nation to Himself, he (the Nabi) will reach the court of Allaah j before the nation and take (with him) means of forgiveness."
(Muslim)

In the commentary of Rahmatul lil Aalameen, Hadhrat Samarqandi αsays that it means that Rasulullaah ε is a mercy for all mankind and Jinn. **Some scholars have explained that Rasulullaah ε is a mercy to the entire creation; for the believers because Rasulullaah ε guided them, for the hypocrites because they were saved from being killed and, on account of the presence of Rasulullaah ε, the**

punishment of Allaah that was supposed to come to the disbelievers was delayed.[1]

Hadhrat Ibn Abbaas τ explained that Rasulullaah ε is a mercy for the believers and disbelievers because the disbelievers were saved from the punishment that came upon the previous nations for belying their Ambiyaa' ι because of the presence of Rasulullaah ε.

Rasulullaah ε once asked Hadhrat Jibra'eel υ, "Tell me, have you acquired a part of my mercy?"

Hadhrat Jibra'eel replied in the affirmative and added, "I was always worried about my end result until Allaah praised me in the Qur'aan: *'who is powerful and of high rank in the sight of the Owner of the Throne. He is also obeyed and is trustworthy.'* (Surah Takweer, 20, 21)." (Meaning: on account of you I was given this outstanding rank.)

In clarifying the verse,

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ

Peace be upon you. You are from the people of the right. (Surah Waaqi'ah, 91)

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[1] An example of the appearance of the mercy of Rasulullaah e is that a disbeliever in an Islaamic state who pays the jizya remains in peace and no government of the world can present an example like it. This is the reason why when a person oppresses another person in body and wealth, a just disbeliever will say that the only way of being saved from the present calamity is Muhammad ε becoming the ruler of the world. (Shaan e Muhammad)

Hadhrat Ja’far bin Muhammad as Saadiq αexplained that whatever peace came upon the pious in the world came on account of Rasulullaah ε.

Allaah j says:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونِةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاء وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allaah is the light of the heavens and the earth. The example of His light is like that of a niche in which there is a lamp. The lamp is within a glass, and the glass appears to be a shining star. The lamp is lit with (oil from) the blessed tree of the olive, which is neither easterly nor westerly. The oil is close to burning even though a fire does not touch it. Light upon light. Allaah guides to His light whoever He desires and Allaah quotes examples for people. Allaah has knowledge of all things.
(Surah Noor, 35)

In explaining the meaning of ‘light’ Hadhrat Ka’b Ahbaar τ and Sa’eed bin Jubayr τ said that it means Muhammad ε and the statement of Allaah, ‘the example of His light’ also means the light of Rasulullaah ε.

Hadhrat Sahl bin Abdullaah clarified this by explaining that Allaah is the Being Who gives guidance to the dwellers

of the earth and skies. The light of Rasulullaah ε, when it was hidden in the pure backs (i.e. his predecessors), was the *'niche'* that had great qualities. The *'lamp'* means the pure heart of Rasulullaah ε, as though the pure bosom of Rasulullaah ε is that shining star in which the light of Imaan and wisdom shines. This acquires light from the oil of a blessed tree and the *'blessed tree'* means the light of Ibraaheem υ. (At this point, Hadhrat Ibraaheem υ is likened to a blessed tree.) *'The oil is close to burning'* means that soon the Nubuwwah of Rasulullaah ε will be made evident to the people before Rasulullaah ε announces it, as is the case with the olive oil (it becomes known on lighting).

This verse has been explained in countless ways (but we suffice on saying this.) And Allaah knows best.

Besides this place, Allaah j has referred to Rasulullaah ε as being light and an enlightened lamp in various places of the Qur'aan. In one place Allaah j says:

قَدْ جَاءكُم مِّنَ اللّهِ نُورٌ وَكِتَابٌ مُّبِينٌ

Without doubt there has come to you from Allaah a light and a clear Book.
(Surah Maa'idah, 15)

Allaah says in another place:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ
وَسِرَاجًا مُّنِيرًا

O Nabi, we have certainly sent you as a witness, a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern.
(Surah Ahzaab, 45, 46)

The Broad Heartedness of Rasulullaah ε

Allaah j said:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَأَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنكَ وِزْرَكَ
الَّذِي أَنقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ
الْعُسْرِ يُسْرًا فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَى رَبِّكَ فَارْغَبْ

Did We not expand your chest for you? And did We not relieve you of your burden that was breaking your back? And We have elevated your mention. There is certainly ease after every difficulty. Without doubt, there is ease after every difficulty. So when you have completed, then exert yourself and turn to your Rabb.
(Surah Inshiraah)

In these blessed verses, *'sharh'* means 'to open' and chest means 'heart'. In explaining this verse, Ibn Abbaas τ said that light in the heart means that 'Allaah j created expanse in the chest of Rasulullaah ε by the light of Islaam.'

Hadhrat Sahl explained, 'Light means the light of Risaalat.'

It is narrated from Hadhrat Hasan αthat light means 'filling the chest of Rasulullaah ε with knowledge and wisdom.'

Some have explained that Allaah removed the evil of every type of whispering from the heart of Rasulullaah ε and there was no scope of any whispering entering.

Allaah j said, *"Did We not lift the burden from your back which was breaking your back?"* the pious predecessors have explained that *'burden'* here means the 'slips' that came from Rasulullaah ε before Nubuwwah.

Some scholars have said that it means the 'burden of the era of ignorance'.

Some scholars have explained that the burden (of propagation) that was placed on his shoulders after Risaalat. Mawardi αand Sulami αhave given this explanation.

Some scholars have explained that it means 'We have made you above the state where sins will come from you'. (i.e. if We did not make you protected from sin, then your back would have broken on account of the burden of sin.) Samarqandi αhas given this meaning.

'And We have elevated your mention'. Hadhrat Yahya bin Adam αexplains this verse thus: through Nubuwwah, Allaah j elevated the mention of Rasulullaah ε.

Other scholars explain that *'Muhammad Rasulullaah'* was placed together with *'Laa ilaah illa Allaah'*.

Some have explained that at this point, there is a delicate indication towards the mention of Rasulullaah ε in the Azaan.

The name of Rasulullaah ε will be joined to the name of Allaah until Qiyaamah

From this, Faqeeh Al Qaadhi Abul Fadhl αexplains how evidently high the rank of Rasulullaah ε is in the sight of Allaah j. Allaah blessed Rasulullaah ε with His bounties to such an extent that He broadened the pure heart of Rasulullaah ε for Imaan and guidance; He placed so many expanses in it that it encompassed limitless knowledge and guidance; Allaah j did not place the burden of customs and baseless things of ignorance upon the heart of Rasulullaah ε; Allaah j completely freed Nabi ε's heart from the ways of ignorance (even before Nubuwwah) so that the Deen of Rasulullaah ε could overpower other religions; Allaah made him fulfil the great responsibility of Nubuwwah, fulfil the duty of Tabligh and then removed these burdens from his shoulders; Allaah informed him of his high status, the excellence of his grandeur, and, in order to raise the mention of Rasulullaah ε, Allaah joined the name of Rasulullaah ε to His name.

Hadhrat Qataadah τ narrated that Allaah j elevated the mention of Rasulullaah ε in the world and in the Aakhirah. Every Khatib, person who recites the Kalimah, and Musalli are bound to say, *'I testify that there is no deity but Allaah and I testify that Muhammad is the Rasul of Allaah'.*

Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "Hadhrat Jibra'eel came to me, and asked, 'Do you know how my Rabb and your Rabb raised his ε rank?' Rasulullaah ε replied, 'Allaah and His Rasul know best.' Then Hadhrat Jibra'eel explained, **'Whenever the name of Allaah is taken, his name will be taken immediately thereafter.'"**

It is narrated from Hadhrat Ibn Ataa' αthat Allaah j said, "I have left the completion of Imaan in the mention of the name of Rasulullaah ε immediately after My name."

It is also narrated from Hadhrat Ibn Ataa' αthat Dhikr of the Nabi is the Dhikr of Allaah, (i.e. "whoever remembers him is in reality remembering Me.")

Hadhrat Ja'far bin Muhammad as Saadiq αexplains the status of the statement of Allaah like this: "whoever remembers you with Risaalat is in reality remembering Me with My status of being the Rabb."

Some scholars have said that there is also a slight indication towards the status of intercession in this.

Similarly, Allaah j mentioning the name of Rasulullaah ε with His name indicates that obedience to Rasulullaah ε goes hand in hand with obedience to Allaah j. Allaah j says:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

'Obey Allaah and His Rasul.'
(Surah Aal Imraan, 132)

And:

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

'Believe in Allaah and His Rasul.'
(Al Hadeed, 7)

In both verses, the 'waaw' is a joining letter and it is not permissible to join this speech for anyone other than Rasulullaah ε.

Let alone the movement of Man, a Leaf does not shake without the Permission of Allaah

Hadhrat Abdullaah bin Yasaar τ narrates from Hadhrat Hudhayfah τ that Rasulullaah ε said:

None of you should say with certainty that 'as Allaah wishes and a certain person wishes', if he wants to say, then say, 'as Allaah wishes' then after this, the person wished.
(Abu Dawud, Ahmad)

Khattaabi αhas explains that in this statement, Rasulullaah ε has taught that take the wish of Allaah and His intention should always be above that of the wishes of those other than Him. Rasulullaah ε used the word 'thumma', which is used to indicate sequence and delay (the intention

of a person comes after the intention of Allaah), contrary to 'waaw', for then a doubt can arise.

A good example of this is found in Hadith: a Khatib delivered a sermon in the presence of Rasulullaah ε and said: "He who obeys Allaah and His Rasul is guided." Upon hearing this, Rasulullaah ε was greatly surprised (and displeased). In redressing, Rasulullaah ε said, "You are a very bad lecturer, be away from me." (Abu Dawud, Nasa'i).

Hadhrat Abu Sulaymaan αexplained that this angered Rasulullaah ε a great deal because the Khatib joined the name of Allaah and Rasulullaah ε by way of metaphor and through this (may Allaah save us) the doubt of equality between them could have been created.

Some scholars have said that because the lecturer paused after the word (يغصعهما) Rasulullaah ε was very displeased.

However, the authentic view is that of Hadhrat Abu Sulaymaan αbecause it is mentioned in an authentic Hadith that the lecturer said, "He has gone astray." (Muslim); some scholars' say that he did not pause after the word (يغصعهما)

The Mufassireen and the scholars of Ma'na have a great difference of opinion about the verse:

إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

'Indeed Allaah and His angels send Durud (and Salam) upon Rasulullaah ε.'
(Surah Ahzaab, 56)

The question arises whether the word (يصلون) refers to Allaah and the angels or not?

Some scholars say that it is for both and, as stated earlier, some scholars say that it is not permissible to make this type of analogy. This is because in such a case the angels have been made partners in the action of Allaah j. The stance of these scholars that (يصلون) is specific only with the angels and **the purport of the verse is 'indeed Allaah sends mercy and the angels send Durud upon Rasulullaah ε.**'

Hadhrat Umar bin Khattaab τ explains that the virtue of Rasulullaah ε is evident from this like daylight; in the obedience of Rasulullaah ε, Allaah placed His obedience and said:

'He who obeys Rasulullaah ε, in reality he obeys Allaah.'
(Surah Nisaa, 80)

And Allaah j also said:

'If you claim to love Allaah, then follow me, Allaah will love you.'
(Surah Aal Imraan, 31, 32)

It is narrated that when this verse was revealed the disbelievers mockingly said: 'Muhammad ε desires that we

make him our beneficent Rabb in the same way as the Christians made Hadhrat Isa their Rabb'. In response, Allaah revealed the verse:

'Say (O Rasulullaah ε) that obey Allaah and His Rasul.'
(Aal Imraan, 32)

Contrary to their desire, Allaah j joined the obedience of Rasulullaah ε to His obedience.

The Sahabah ψ are Enlightened Stars

There is difference of opinion found among the Mufassireen in the meaning of this verse of Surah Faatiha: *'O my Allaah, show us the straight path, the path of those whom You have favoured'*.

Abul Aaliyah αand Hasan Basri αexplain that the straight path is Rasulullaah ε himself; and his beloved family and Sahabah (Companions). This is the Tafseer of Mawardi αand Makki has narrated this view from both of them. However, there is an addition in the narration of Makki that the two famous Sahabah, Hadhrat Abu Bakr τ and Hadhrat Umar τ, are meant.

There is a similar narration from Abul Aaliyah αfrom Abu Layth Samarqandi αregarding the verse, *'the path of those whom You have favoured'* and when this Tafseer of Abul Aaliyah reached Hasan Basri α, he said, "Indeed he has spoken the truth and he wishes well." Mawardi has also narrated this Tafseer from Abdur Rahman bin Zayd.

Hadhrat Hasan αhas narrated from certain scholars that the verse, *'He held onto the firm handhold'* (Surah Baqarah, 256) refers to Muhammad ε. Some scholars have said that it refers to Islaam while other scholars say that it refers to the testimony of Tauheed (i.e. giving testimony of Tauheed is meant).

Sahl has said that the verse, 'If you want to count the bounties of Allaah, you will never be able to count them' (Surah Nahl, 18) means Rasulullaah ε.

Allaah j said:

وَالَّذِي جَاء بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَئِكَ هُمُ الْمُتَّقُونَ

Those who bring the truth and confirm it, these are the people who have Taqwa.
(Surah Zumar, 33)

Most Mufassireen state that *'bringing the truth'* means Hadhrat Muhammad ε. Some Mufassireen said that *'confirm it'* also refers to Hadhrat Muhammad ε. There is a Qira'ah without Tashdeed as well. Other Mufassireen have explained that those who *'confirm it'* refers to the general believers. Some scholars have explained that it means Hadhrat Abu Bakr Siddeeq τ. Other scholars say that Hadhrat Ali τ is meant. There are other views narrated as well.

Hadhrat Mujaahid αhas explained that the verse, *'the hearts acquire contentment through the Dhikr of Allaah'*

(Surah Ra'd, 28) means that it is through Muhammad ε and the companions of Muhammad ε that the hearts acquire contentment.

Section 2

The qualities of Rasulullaah ε in the words of Allaah j

Allaah j describes Rasulullaah ε as 'witness' and other praises of Rasulullaah ε

Allaah j says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

O Nabi, We have certainly sent you as a witness, a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern.
(Surah Ahzaab, 45, 46)

In this verse, Allaah j has mentioned various types of countless ranks and praises at the same time. Rasulullaah ε is said to be a witness over his Ummah for he delivered the message of Allaah j to them completely. This is part of the specialties of Rasulullaah ε. Allaah j classified Rasulullaah ε to be a carrier of good news to those who are obedient, a warner to the disobedient, a caller to the Tauheed of Allaah, and a caller to His worship alone. Rasulullaah ε is also said to be an illuminating lamp, (i.e. such a being through whom

the path of guidance and truth is known.)

Hadhrat Ataa bin Yasaar αnarrates:

“I met Abdullaah bin Amr bin Aas τ and I asked him to tell me of the qualities of Rasulullaah ε. He replied, ‘I shall definitely tell you. By Allaah! The Torah describes him just as the Qur'aan does. (It says) 'O Nabi ε! Verily We have sent you as a witness, a giver of glad tidings, a Warner and a protection for the illiterate nation (the Arabs). You are My servant and My Rasul and I have named you Mutawakkil (One who relies on Allaah only). You are neither ill-tempered, hard-hearted nor one who shouts in the marketplace. You do not resist evil with evil, but rather forgives and overlooks.' (The Torah continues to say,) Allaah shall never take him (Rasulullaah ε) from the world until people straighten their crooked religion by saying, 'Laa Ilaaha Illalaah' (There is none worthy of worship but Allaah). By him shall Allaah open blind eyes, deaf ears and veiled hearts.’”

(Bukhari)

Similar Ahadeeth have been narrated by Hadhrat Abdullaah bin Salaam τ and Hadhrat Ka’b Ahbaar τ. In some narrations the following is narrated from Hadhrat Ibn Ishaaq:

“He ε will not be one who makes a noise in the market and one who screams nonsense. I shall keep him steadfast upon every good deed and I shall grant him good character. I shall clothe him in tranquillity and forbearance and piety will be

his outstanding characteristic. His heart will be filled with the love of Allaah. His intelligence will be filled with wisdom. His nature will be filled with integrity and honesty. Forgiving and doing favours will show his lofty character. Justice and equity will be a part of his pure life. His Shari'ah will be the true Shari'ah. Guidance will be joined to him. His Deen will be Islaam and his name will be Ahmad. I shall guide the deviated through him. After the darkness of ignorance, I shall enlighten through the light of knowledge. I shall grant honour after disgrace. I shall grant fame after being lowered. I shall grant increase after having little and riches after poverty. I shall grant the treasure of unity after disunity, to the extent that different hearts will be united. I shall make the Ummah of Muhammad ε the most virtuous Ummah."

At the end of the second Hadith there is an addition to the above-mentioned words of the Tauraat that describes Rasulullaah ε's qualities:

"My servant will be Ahmad al Mukhtaar ε. He will be born in Makkah and he will migrate to Madinah. The people of the Ummah of Muhammad will praise Allaah in all conditions."

Allaah j says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلاَلَ الَّتِي

كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُواْ بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُواْ النُّورَ الَّذِيَ أُنزِلَ مَعَهُ أُوْلَـئِكَ هُمُ الْمُفْلِحُونَ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ لا إِلَـهَ إِلاَّ هُوَ يُحْيِـي وَيُمِيتُ فَآمِنُواْ بِاللّهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

And who follow the Rasul, the untutored Nabi whom they find written in the Torah and the Injeel with them. He instructs them to do good, prevents them from evil, permits pure things for them, forbids them from impure things and removes from them the burden and shackles that were upon them. So the successful ones are certainly those who believe in him, honour him, assist him and follow the light revealed with him. Say, "O people, indeed to all of you I am the Rasul of that Allaah to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah but Him and it is He Who gives life and death." So believe in Allaah and His Rasul the untutored Nabi who believes in Allaah and His words. Follow him so that you may be rightly guided.
(Surah A'raaf, 157, 158)

And Allaah j says:

فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّهِ إِنَّ اللّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It is because of the mercy of Allaah that you are lenient with them. If you had been ill-tempered and hard-hearted, they would have all dispersed from you. So pardon them, seek forgiveness for them and consult with them in matters. When

you have taken a firm decision, then place your trust in Allaah. Verily Allaah loves those who place their trust in Him.
(Surah Aal Imraan, 159)

Rasulullaah ε was a person with a soft nature and he was a human who would love

Allaamah Samarqandi αhas explained that in this verse Allaah has shown His favour upon the people that He made His Rasul one who shows mercy upon the believers, one who is soft and loves them. In opposition to this, if he was someone who spoke high (non-understanable) things and was hard-hearted, then people would have run away from Rasulullaah ε. However, this is the special grace of Allaah that He made Rasulullaah ε brave, generous, softhearted, one who had good character in front of everyone, pious and beneficent. The same is narrated from Dahhaak.

Allaah j says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have made you** (the Ummah of Rasulullaah ε) such a group that is moderate in nature so that you may be witnesses (on the Day of Qiyaamah) **over people and the messenger (Rasulullaah ε) a witness over you.
(Surah Baqarah, 143)

Hadhrat Abul Hasan Qaalibi said that through this verse, Allaah has explained the virtues of our Nabi ε and his Ummah.

The meaning of *'wasatan'* is 'those who exercise justice; the best Ummah'. The meaning of this verse is: 'Just as We granted you guidance, We granted certain specialties and virtues to you. For example: We made you a 3nation that is loved and is just so that you can be a witness for the other Ambiyaa and their nations. On that day, Rasulullaah ε will verify your testimony.'

Another verse states:

وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

...And in this Qur'aan, so that the Rasul may be a witness over you.
(Surah Hajj, 78)

Similarly, in another verse:

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ

How will it be when We shall bring forth a witness from every nation and call you to be a witness over all of them?
(Surah Nisaa, 41)

It is narrated that on the day of Qiyaamah Allaah will ask His Ambiyaa ι, 'did you propagate the message to your nations?' They will reply in the affirmative. The Ummatis, however, will say that no bearer of good news or warner

came to them. **At that time, the Ummah of Rasulullaah ε will give testimony regarding the Ambiyaa ι that passed. Thereafter Rasulullaah ε will verify for his Ummah and will exonerate them. (Bukhari)**

Some scholars have explained that the purport of this verse is that the Ummah of Muhammad ε will be a proof upon every person that opposes you and Rasulullaah ε will be a proof for you all. The same purport is narrated from Samarqandi α.

And Allaah j states:

وَبَشِّرِ الَّذِينَ آمَنُواْ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ

And give good news to the Mu'mineen that there shall surely be a great position for them near their Rabb.
(Surah Yunus, 2)

Hadhrat Qatadah τ, Hasan Basri αand Zayd bin Aslam αsay that *'great position'* means the being of Rasulullaah ε, who will intercede for his Ummatis on the day of Qiyaamah.

In a narration of Hadhrat Hasan Basri αit states that *'great position'* means that Rasulullaah ε will leave the world before us.

It is narrated from Hadhrat Abu Sa'eed Khudri τ that *'great position'* means the intercession of Rasulullaah ε, as the greatest interceder before Allaah will be Rasulullaah ε.

Hadhrat Sahl bin Abdullaah Tastari αexplains that Allaah placed the first part of His mercy in the being of Rasulullaah ε.

Hadhrat Muhammad bin Ali Tirmidhi αexplained that Rasulullaah ε is the head of all the truthful and pious of the world; he is such an interceder whose intercession will be accepted he ε is such a seeker from Allaah j whose request will be fulfilled. The same is narrated from Sulami α.

Section 3

Allaah j addressed Rasulullaah ε with Great Beneficence and Favour

The verse of Allaah j states:

عَفَا اللّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُواْ وَتَعْلَمَ الْكَاذِبِينَ

Allaah has forgiven you (O Rasulullaah ε, for excusing some from marching into battle). Why did you excuse them before the true ones became clear before you and you became aware of the liars?
(Surah Taubah, 43)

Hadhrat Abu Bakr Makki αexplained that in the beginning of this address, Allaah chose to speak in such a way through which it evident that the objective of Allaah j is

never to show His displeasure, but the objective was his reformation; He mentioned the status of Rasulullaah ε with greatness.

Divine Mercy shown upon the slip of Rasulullaah ε

In the Tafseer of this verse, Hadhrat Maa'oon bin Abdullaah states: 'Before informing Rasulullaah ε of his slip, Allaah j also announced the forgiveness of Rasulullaah ε.'

Allaamah Samarqandi αexplained that this purport can be drawn from this verse: "Oh people of pure hearts, Allaah has forgiven you but why did Rasulullaah ε grant them permission?" Allaamah Samarqandi αfurther said, "instead of 'Allaah has forgiven you', if Allaah began with 'why did you grant them permission?' then it would have been possible that through the awe of this manner of address, the heart of Rasulullaah ε would have been broken. However, this was the perfection of mercy of Allaah j upon Rasulullaah ε and limitless love for Rasulullaah ε that **He j informed him ε of forgiveness first so that the heart of Rasulullaah ε could be placed at complete ease and tranquillity.**

Allaah then informed Rasulullaah ε of his slip: why did Rasulullaah ε permit the hypocrites not to go for the battle of Tabuk? If Rasulullaah ε had not done this then the true and false, the believers and the hypocrites would have been exposed in clear light.

It is a clear indication of the great status of Rasulullaah ε in the eyes of Allaah from the advisory manner in which Allaah j addressed him. Every intelligent person can understand this.

Furthermore, whoever understands that Allaah j appreciates the rank of Rasulullaah ε will have no difficulty in understanding that if the slightest form of the displeasure of Allaah was shown to Rasulullaah ε, the vein in the heart of Rasulullaah ε would have burst out of grief and Rasulullaah ε would not have remained alive. Hadhrat Naftawiyyah said that some people think that anger was shown to Rasulullaah ε in this verse. (This is incorrect because in reality) Rasulullaah ε is free of this and he had complete choice over not permitting them. However, if Rasulullaah ε had commanded the hypocrites to go for Jihad they would have never went because they were hypocrites. (i.e. if he said, ‘no, you will have to go for Jihad,’ then they would have turned their faces away and they could not have said, ‘we have acquired permission’).

Anyway, whatever happened, if Rasulullaah ε gave them permission, what would then have been the problem?

Qaadhi Iyaadh αsaid, “Whichever Muslim waged Jihaad against his nafs and he whose character follows the Shari’ah, it is compulsory upon him to learn the etiquette of the Qur’aan and it is **in accordance to Qur’aanic etiquette that he should make his ways, forms of speech, actions, and dealings.** This is because the Qur’aan is a treasure of real

knowledge and it is a lush garden of worldly and religious etiquette. A true Muslim should study this strange and unique grace of the Speech of Allaah – Allaah, who is the Rabb of all and He Whose bounties everyone is in need of, but He does not need anyone. If a true Muslim ponders over this verse (Surah Taubah, 43), he will realize its countless benefits, among which is the honour and grace that Allaah addressed Rasulullaah ε before showing any 'displeasure' upon the action of Rasulullaah ε.

Before mentioning the 'slip' of Rasulullaah ε (even though it was not a slip at all) the announcement of the forgiveness of Rasulullaah ε was made and he ε was given contentment of heart."

Allaah j says:

وَلَوْلاَ أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلاً

If We had not kept you firm, you could have inclined slightly towards them.
(Surah Israa', 74)

Some of the Mutakallimeen have explained that when other Ambiyaa ι fell into 'slip', Allaah j showed his anger, but with regard to our beloved Rasul Muhammad ε, there was a slight show of 'displeasure'before he could make a slip, so that Rasulullaah ε does not go near that 'slip'. In reality this also proves the great love and favour Allaah bestowed upon Rasulullaah ε.

In summary, before Rasulullaah ε could make a 'slip' Allaah j granted Rasulullaah ε firm footedness, otherwise it was possible that Rasulullaah ε would have fallen into a slip. It is also mentioned that because Allaah j kept Rasulullaah ε firm, he is pure from sin although Allaah also granted this virtue. Over and above this, if the objective was to notify Rasulullaah ε, then the grandeur and honour of Rasulullaah ε was considered.

Allaah Consoles Rasulullaah ε

A verse mentions:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لاَ يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللّهِ يَجْحَدُونَ

We know well that their talks grieve you. Indeed they do not reject you, but these oppressors deny the Aayaat of Allaah. (Surah An'aam, 33)

It is narrated from Hadhrat Ali τ that the accursed Abu Jahal say this to Rasulullaah ε: 'we do not ever say that you are a liar, but we disbelieve in the Deen which you have brought.' Therefore, Allaah j revealed this verse. (Ibid, Tirmidhi)

It is narrated then when the nation of Rasulullaah ε belied him, Rasulullaah ε was very grieved. Hadhrat Jibra'eel υ descended and said, "Why are you grieved?" Rasulullaah ε said, "My nation has belied me." Hadhrat Jibra'eelυ said, "In reality, they think well of you (in their hearts)."

On this occasion Allaah j revealed the above-mentioned verse. Notice the delicate indication in this verse of Allaah j giving solace to the heart of Rasulullaah ε. This is the special grace of Allaah in speech that He soothed Rasulullaah ε by informing him that if the disbelievers (in their hearts) knew that Rasulullaah ε is true; they could not belie Rasulullaah ε and they acknolwedged the truthfulness in his speech and beliefs. This is the reason why Rasulullaah ε was given the title of 'Saadiq' before (proclamation of) Nubuwwah.

After such a long discussion, Allaah j removed this pain from the heart of Rasulullaah ε that was created on account of the belying of the disbelievers. After this, Allaah j rebuked the disbelievers and named them rejecters and oppressors:

وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللّٰهِ يَجْحَدُونَ

But these oppressors deny the Aayaat of Allaah.
(Surah An'aam, 33)

In this way, Allaah j freed Rasulullaah ε of every fault and, on account of the enmity towards Allaah and denying His verses, Allaah labelled them as '*oppressors*'. Because (jahada) refers to refuting which a person does wilfully-by one's own effort.

Another verse states:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا

***They unjustly and arrogantly rejected them** (the miracles) **whereas their souls were convinced about them** (they knew deep down in their hearts that these miracles were definitely from Allaah but their arrogance did not allow them to admit it). **So see what was the outcome of those who caused corruption** (Fir'oun and his army were all destroyed when they drowned in the sea).*

(Surah Naml, 14)

Allaah consoled Rasulullaah ε, promised His help to Rasulullaah ε and said:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَاهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَاتِ اللّهِ وَلَقدْ جَاءكَ مِن نَّبَإِ الْمُرْسَلِينَ

Without doubt, many Rusul before you were rejected but they bore the rejection with patience and they were harassed until Our assistance reached them. There is none to alter the words of Allaah. Some narratives of the Ambiyaa' have certainly come to you.

(Surah An'aam, 34)

There are two Qira'ah of the first verse mentioned under this heading (Surah An'aam, 33): One is '*La yukdhibunaka'* without Tashdeed and the other is *'la yukadh dhibunaka'* with a Tashdeed.

'*La yukdhibunaka'* without Tashdeed means that they will never find Rasulullaah ε to be a liar. Farraa' and Kisa'i said that this means: 'they do not say that Rasulullaah ε is lying.' Some scholars say that it means that they can never bring

proof that Rasulullaah ε is lying and until Qiyaamah they will never be able to prove it.

According to those who recite the other Qira'ah, i.e. *'la yukadh dhibunaka'* with Tashdeed, it means that the disbeliever will never attribute falsehood to Rasulullaah ε. From this, some derive the meaning that these people never had the belief that he ε is a liar.

The Special Way in which Rasulullaah ε is addressed the Qur'aan

In the Qur'aan Majeed and Furqaan Hameed, Allaah j has mentioned another specialty of Rasulullaah ε; every Nabi was addressed by name, for example, Allaah j says, 'Yaa Adam, Yaa Nuh, Yaa Ibraaheem, Yaa Musa, Yaa Dawud, Yaa Isa, Yaa Zakariyya, Yaa Yahya,' **however, Rasulullaah ε was never addressed directly by name. Instead, in various places it is said, *'Yaa Ahhuyar Rasul'* (O Rasul), *'Yaa Ahhuyyan Nabi'* (O Nabi), *'Yaa Ayyuhal Muzzammil'* (O one covered in a cloth), and *'Yaa Ayyuhal Muddath thir'* (O one covered in a shawl).** (Bayan ul Qur'aan)

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Section 4

Allaah j takes an oath on the Life of Rasulullaah ε

Allaah j says:

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

By your life, they were blinded in their intoxication.
(Surah Hijr, 72)

All scholars of Tafsir are unanimous that Allaah has taken an oath on the life of Rasulullaah ε in this verse.

Originally, this word has a dhammah on the ‘ayn’ but because of abundant usage, the diacritical mark was changed to fatha. It means, ‘O Muhammad, by your existence.’ According to other views it means, ‘By the oath of your ε life.’ Nevertheless, **Allaah j taking an oath on the name of Rasulullaah ε** shows the great honour and lofty status of Rasulullaah ε.

Hadhrat Ibn Abbaas τ explains: “The most virtous personality amongst the creation Allaah created and spread out, is that of Muhammad ε. **I have not heard Allaah j taking an oath on the life of any creation but the being of Rasulullaah ε.”**

Abul Jauza αfurther explains that Allaah j did not take an oath on the life of anyone but Rasulullaah ε because the

status of Rasulullaah ε is higher than that of all the other creation.

Yaaseen, the Name of Rasulullaah ε

Allaah j says:

يس وَالْقُرْآنِ الْحَكِيمِ

Yaaseen. By the oath of the wise Qur'aan.
(Surah Yaaseen, 1,2)

There is difference of opinion among the Mufassireen regarding the meaning of *'Yaaseen'*. Some of the views are mentioned below:

1. Abu Muhammad Makki αhas explained that Rasulullaah ε said, "I have ten names with Allaah." From these, Taahaa and Yaaseen were two of them.
2. Hadhrat Abdur Rahman Sulami αhas narrated from Hadhrat Ja'far Saadiq αthat Allaah j addressed His Nabi with the words, *'Yaa Sayyida'* (O chief).
3. It is narrated from Hadhrat Ibn Abbaas τ that '*Yaaseen'* means, 'O Insaan'. Insaan means the blessed being of Rasulullaah ε. He added that this is also an oath and one of the names of Allaah.
4. Zujaaj αsaid that it means, 'O Muhammad'.
5. According to other views, it means, 'Yaa Rajul' (O man), Yaa Insaan (O Insaan) and 'Insaan' both meaning the being of Rasulullaah .

6. Ibn Hanafiyyah αsays that *'Yaaseen'* means 'O Muhammad'.

7. It is narrated from Hadhrat Ka'b τ that Yaaseen is an oath which Allaah announced 2000 years before the creation of the earth and sky: 'O Muhammad ε, indeed you are one of the Rasuls of Allaah.' After this, Allaah said:

إِنَّكَ لَمِنَ الْمُرْسَلِينَ وَالْقُرْآنِ الْحَكِيمِ

By the oath of the wise Qur'aan. You are verily among the Ambiyaa.
(Surah Yaaseen, 2, 3)

If it is understood that 'Yaaseen' is one of the blessed names of Rasulullaah ε, coupled with the authentic view that this is an oath, then, in order to make the rank of Rasulullaah ε evident, the first oath was emphasized with another oath taken after it.

If it is said that in this verse, Allaah addressed Rasulullaah ε through 'Yaaseen' then the meaning will be that through an oath, the objective is to show the Risaalat of Rasulullaah ε and give testimony to the guidance of Rasulullaah ε.

In this verse, Allaah j took an oath by His Name and the name of His book (Qur'aan Majeed, Furqaan Hameed), He then announced that Rasulullaah ε is one of the Rasuls of Allaah and that He sent revelation to His servants.

Furthermore, Allaah confirmed that Rasulullaah ε is on the straight path, i.e. such a path in which there is no crookedness, neither is there any danger of Rasulullaah ε moving away from it.

Naqqaash αsaid that Allaah did not take an oath on the Nubuwwah of any Nabi or the Risaalat of any Rasul other than Rasulullaah ε. This is because Allaah j wanted to show the honour and the high status of Rasulullaah ε. That is also why Rasulullaah ε was called 'Yaaseen'.

Allaah takes an oath on Makkah because of Rasulullaah ε and takes an oath on Rasulullaah ε

Rasulullaah ε said:

"I am the chief of the children of Adam and I do not say this out of pride." (Sahih Muslim)

Allaah j says:

لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَأَنتَ حِلٌّ بِهَذَا الْبَلَدِ

I swear by this city (Makkah) and you (O Rasulullaah ε) shall be free in this city.
(Surah Balad, 1, 2)

Some scholars said that this verse also means: 'If Rasulullaah ε is not present in this city, then I shall not take an oath on this city.' This meaning is explained by Makki α.

Some scholars have explained that the *'laa'* in *'laa uqsimu'* is 'zaa'id' (extra), this means: 'I take an oath on this city because O Muhammad, you are present there' or the meaning will be 'Whatever remains and you do here, it will be permissible'. These two Tafseers have been explained. (According to the scholars, 'city' means the city of Makkah.)

Wasiti αhas explained this verse to mean that Allaah j is taking an oath on this blessed city because Rasulullaah ε lived in this city. The city of Makkah and the city of Madinah both acquired honour on account of Muhammad ε having lived in them.

Nevertheless, the first meaning seems more correct because this blessed Surah was revealed to Rasulullaah ε when he was in Makkah. Furthermore, the first part of the Surah refers to Rasulullaah ε in Makkah.

Hadhrat Ataa' αhas made a similar Tafseer of the verse *'and (by) this peaceful city'* (Surah Teen, 3): 'Allaah j made Makkah a peaceful city on account of the residence of Rasulullaah ε because the presence of Rasulullaah ε guarantees safety.'

Continuing with Surah Balad, Allaah j said:

وَوَالِدٍ وَمَا وَلَدَ

'By the father and the offspring.'
(Surah Balad, 3)

In the Tafseer of this verse, those who take the general meaning of the verse say that Hadhrat Adamυ (and his progeny) is meant.

Then there are those who say that *'the father'* means Hadhrat Ibraaheemυ and *'the offspring'* refers to Hadhrat Muhammad ε (As Rasulullaah ε's lineage is traced to Hadhrat Ibraheem υ). This means that, in one Surah, an oath was taken on Muhammad ε in two different places.

Allaah j said:

الم ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ

Alif Laam Meem. This is the book in which there is no doubt.
(Surah Baqarah, 1, 2)

Hadhrat Ibn Abbaas τ said that these letters are an oath. Hadhrat Ibn Abbaas τ and other Mufassireen have explained other views as well.

Hadhrat Sahl bin Abdul Aziz Tastari αsaid that *'Alif'* means Allaah, *'Laam'* means Hadhrat Jibra'eelυ and *'Meem'* refers to Muhammad ε, upon whom the Qur'aan was revealed. In it there is no doubt.

In the first case, the objective of the oath is that this book is true and there is no scope for doubt in it. In this case, Rasulullaah ε will have this virtue and Allaah j joined his name to the name of Rasulullaah ε as explained.

In the Tafseer of:

ق وَالْقُرْآنِ الْمَجِيدِ

Qaaf. By the oath of the Glorious Qur'aan.
(Surah Qaaf, 1)

Hadhrat Ibn Ataa αhas explained that in this verse Allaah j has taken an oath on the beloved heart of Rasulullaah ε because this was the blessed heart that tolerated the address of Allaah and witnessing Him. Furthermore, this witnessing had no effect on Rasulullaah ε because the ability of Rasulullaah ε to tolerate was very great.

Some scholars have said that 'Qaaf' is the name of the Qur'aan. Some think that this is a Name of Allaah.

Some scholars say that Qaaf is the name of a mountain that surrounds the earth. Numerous other views are given as well.

In the Tafseer of:

وَالنَّجْمِ إِذَا هَوَى

By the star when it sets...
(Surah Najm, 1)

Hadhrat Ja'far bin Muhammad αsaid that *'an najm'* means the blessed heart of Rasulullaah ε and *'hawa'* means that through light, the heart of Rasulullaah ε was opened and He cut off his relation from all those other than Allaah. (Cut off-set to end)

وَالْفَجْرِ وَلَيَالٍ عَشْرٍ

By the dawn and the ten nights.

(Surah Fajr, 1, 2)

In the Tafseer of this, Hadhrat Ibn Ataa αsaid that *'dawn'* refers to the blessed being of Rasulullaah ε, because all the rays of Imaan came forth from the being of Rasulullaah ε.

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Section 5

Allaah j took an oath of Rasulullaah ε's name

Allaah j says:

وَالضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ۝ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ۝ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۝ وَوَجَدَكَ ضَالًّا فَهَدَى ۝ وَوَجَدَكَ عَائِلًا فَأَغْنَى ۝ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

By the light of day. By the night when it settles. The Aakhirah is certainly much better for you than this world. Your Rabb shall soon give you and you shall be pleased. Did He not find you orphaned and grant you shelter? Did He not find you uninformed and show you the way? Did He not find you poor and made you independent? So do not be harsh with the orphan and do not scold the beggar. Speak of the favours of your Rabb.

(Surah Duha)

There is difference of opinion about the reason of the revelation of this verse:

1. It is said that Rasulullaah ε left out Qiyaam ul Layl for a few days, on the basis of some reason. So, a disbelieving woman came and spoke disrespectfully to Rasulullaah ε. This Surah was revealed at this time. (Bukhari, Muslim)
2. Some scholars say that when revelation had stopped for a few days, the polytheists of Makkah began to slander

Rasulullaah ε. This Surah was revealed on this occasion. (Sahih Bukhari, Jami’ Tirmidhi)

3. Qaadi Abul Fadhl αexplains that through this Surah, Allaah j granted Rasulullaah ε special honour and respect. It is based on 6 reasons:

First Reason

The first reason is that Allaah took an oath and informed Rasulullaah ε of his condition; He said, *‘By the oath of the Rabb of the morning.’* This is part of the great status of piety.

Second Reason

The second reason is that in this Surah, Allaah j has explained the great rank of Rasulullaah ε in His sight; Allaah said, *‘Your Rabb has not abandoned you, nor has He enmity.’*

Another possible meaning is that ‘after choosing you for Nubuwwah and Risaalat, you (Rasulullaah ε) will not be abandoned.’

Third Reason

Allaamah Ibn Ishaaq αexplains the verse of Allaah j, *‘The Aakhirah is certainly much better for you than this world’* to mean that ‘the consequence of Rasulullaah ε in the Aakhirah will be much more than the honour of this world.’

Sahl αhas explained the meaning as **'the position of intercession and Maqam Mahmud that I have kept for Rasulullaah ε in the Aakhirah** is far superior to the bounties that I have given to Rasulullaah ε in the world.'

Fourth Reason

'*Your Rabb shall soon give you and you shall be pleased.'* This verse includes every type of honour, every type of fortune, and every bounty of this world and the Aakhirah. Ibn Ishaaq αhas explained that Allaah j pleased Rasulullaah ε by granting him prosperity in this world and the conviction of reward in the Aakhirah.

Some scholars are of the view that it refers to the Haud al Kauthar and intercession.

It is narrated from some of the family of Rasulullaah ε that there is no verse of the Qur'aan that gives more hope than this verse because Rasulullaah ε will not be pleased until every single Ummati of his is removed from Jahannam.

Fifth Reason

The fifth reason is that after Allaah j enumerated His bounties He mentioned the bounties He granted Rasulullaah ε in granting guidance or in making him a guide. It is mentioned in different Tafaaseer that Rasulullaah ε did not have wealth, so Allaah j made him wealthy. That He placed contentment and independence in the heart of Rasulullaah ε. That Rasulullaah ε was born an

orphan, so the uncle of Rasulullaah ε had affection for him and stipulated a place for him ε. Some scholars say that Allaah j took Rasulullaah ε into his protection. Others say that Rasulullaah ε was an orphan, and it is difficult to find an example of him (in orphanage). Nonetheless, Allaah j granted him a place by Himself.

Some scholars explain that the meaning of these verses is that 'Did He not find you? Through you, He granted guidance to those who were astray, He made the poor wealthy, and He granted the orphans protection.'

In these verses, Allaah j explained His bounties upon Rasulullaah ε and from all the Tafaaseer, we learn that in any condition, Allaah did not overlook Rasulullaah ε, whether it was the childhood of Rasulullaah ε, whether he was poor, whether he was an orphan, whether it was at the time when Rasulullaah ε himself did not know his status. The Rabb of Rasulullaah ε did not leave him, nor did He have any enmity for him. When Allaah j did not forget Rasulullaah ε in such conditions, how is it possible that after becoming a Nabi, after giving him the great responsibility of Risaalat, Allaah j turns His gaze of grace away from him ε? (It is obviously not possible.)

Sixth Reason

The sixth reason is that in these verses, Allaah j commanded Rasulullaah ε not to hide the bounties of Allaah and to be grateful for the high status that Allaah j granted

him ε. The best form of showing gratitude is mentioning the bounties of Allaah j as the verse: *'Speak of the favours of your Rabb'* means 'show gratitude for these favours by mentioning them.' This command was not specific for Rasulullaah ε; it is general for the Ummah.

Allaah explains the Virtues and Honour of Rasulullaah *ε*

Allaah j says:

وَالنَّجْمِ اِذَا هَوٰى (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى (٢) وَمَا يَنْطِقُ
عَنِ الْهَوٰى (٣) اِنْ هُوَ اِلَّا وَحْىٌ يُّوْحٰى (٤) عَلَّمَهٗ شَدِيْدُ
الْقُوٰى (٥) ذُوْمِرَّةٍ فَاسْتَوٰى (٦) وَ هُوَ بِالْاُفُقِ الْاَعْلٰى (٧)
ثُمَّ دَنَا فَتَدَلّٰى (٨) فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى (٩) فَاَوْحٰى اِلٰى
عَبْدِهٖ مَآ اَوْحٰى (١٠) مَا كَذَبَ الْفُؤَادُ مَا رَاٰى (١١) اَفَتُمٰرُوْنَهٗ عَلٰى
مَا يَرٰى (١٢) وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى (١٣) عِنْدَ سِدْرَةِ الْمُنْتَهٰى
(١٤) عِنْدَهَا جَنَّةُ الْمَاْوٰى (١٥) اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى (١٦)
مَا زَاغَ الْبَصَرُ وَمَا طَغٰى (١٧) لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى (١٨)

By the star when it sets. Your companion *(Rasulullaah ε)* **is neither astray nor has he lost his direction. He does not speak of his own desires. Whatever he says is revelation revealed to him. He has been taught by one of tremendous might** *(Hadhrat Jibra'eel υ).* **And who is extremely powerful.** *(Once)* **He appeared in his original form** *(before Rasulullaah ε).* **When he** *(Hadhrat Jibra'eel υ)* **was on the highest part of the horizon** *(Rasulullaah ε saw him on the eastern horizon with his six hundred wings*

spread out. They were so large that they even covered the western horizon. The sight was so tremendous Rasulullaah ε fell unconscious). **Then** *(seeing Rasulullaah ε fall unconscious)* **he** *(Hadhrat Jibra'eel υ)* **approached and drew close. And was as close as two bows or even closer. Then** *(Allaah)* **sent that revelation to His slave, which He revealed** *(Surah 93, verse 6 to Surah 94, verse 4).* **The heart** *(of Rasulullaah ε)* **does not mistake what it sees. Are you** *(Mushrikeen)* **disputing with him concerning what he saw? He** *(Rasulullaah ε)* **certainly saw him** *(Hadhrat Jibra'eel υ in his original form)* **once more at the Sidratul Muntahaa. Close to Jannatul Ma'waa. When the Sidratul Muntahaa was covered by that which covered it** *(magnificent colours or angels)***. The sight** *(of Rasulullaah ε)* **neither wavered** *(saw any less than it was supposed to see)* **nor transgressed** *(did not exaggerate what it saw)***.He definitely saw some of Allaah's great Aayaat.** *(Surah Najm, 1-18)*

There is difference of opinion among the Mufassireen about the verse *'Wan Najm'*. The most famous view is that which entails the apparent meaning, i.e. it refers to the Qur'aan Majeed, Furqaan Hameed.

Hadhrat Ja'far bin Muhammad αexplains that it means the being of Rasulullaah ε or the heart of Rasulullaah ε and the verse, *'By the oath of the sky and the coming night. How will you know what it is that appears by night? It is the bright star.'* (Surah Taariq, 1-3) *'Najm'* here means the

blessed being of Rasulullaah ε. This meaning has been explained by Sulami αas well.

All these verses explain the virtues of Rasulullaah ε and his honour. In fact, it explains to the degree where other verses do not. In these verses an oath was taken by Allaah that He blessed Rasulullaah ε with guidance and He mentioned that Rasulullaah ε is pure from every carnal desire. He also clarified that Rasulullaah ε is totally truthful in reciting these verses and he did not add or decrease anything from them. In fact, whatever revelation came from Allaah, Rasulullaah ε explained only that. This revelation was brought to Rasulullaah ε by Hadhrat Jibra'eelυ and the personality of Hadhrat Jibra'eelυ is not ordinary, but he is powerful.

Rasulullaah ε and the Incident of Israa'

Allaah j then explained the incident of Israa' in these verses; He affirms that He took Rasulullaah ε until Sidratul Muntaha and that whatever the eyes of Rasulullaah ε saw was true. On the journey of Me'raaj, Rasulullaah ε personally saw many signs of Allaah, Surah Israa' begins by explaining this too.

Moreover, because whatever Rasulullaah ε saw in the realm of majesty and the angels was such that it can neither be brought into writing nor can the general intellect comprehend it, Allaah j spoke by way of metaphor and indication when mentioning it. Through these indications,

the great status of Rasulullaah ε is made abundantly clear. For example, Allaah j says:

فَاَوْحٰى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰى

Then sent that revelation to His slave, which He revealed
(Surah Najm, 10)

The scholars of language and eloquence give this the name of 'Wahi' and 'Ishara'; according to them, it is the highest form of brevity (Ijaaz).

Another example is when Allaah j says: *'And He saw great signs of his Rabb.'* Here the intellect cannot encompass this revelation and it cannot know what signs Allaah had shown to Rasulullaah ε.

Qaadhi Abul Fadhl αexplains that from the subject matter of these verses it is evident that during the Me'raaj journey, Allaah j purified the existence of Rasulullaah ε and Allaah j kept Rasulullaah ε safe from every calamity and problem. Allaah j purified the heart, mouth, and every limb of Rasulullaah ε. The purification of the heart was mentioned by the words: *'Whatever the eyes saw, the heart did not belie.'* Regarding the tongue, it is said, *'And he does not speak of his desires.'* Regarding the eyes, it is said, *'The sight neither wavered nor transgressed.'*

Allaah Describes and Praises Rasulullaah ε in Surah Takhweer

Allaah j said:

فَلَآ اُقْسِمُ بِالْخُنَّسِ (۱۵) الْجَوَارِ الْكُنَّسِ (۱۶) وَ الَّيْلِ اِذَا عَسْعَسَ
(۱۷) وَ الصُّبْحِ اِذَا تَنَفَّسَ (۱۸) اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ (۱۹) ذِىْ
قُوَّةٍ عِنْدَ ذِى الْعَرْشِ مَكِيْنٍ (۲۰) مُّطَاعٍ ثَمَّ اَمِيْنٍ (۲۱) وَ مَا
صَاحِبُكُمْ بِمَجْنُوْنٍ (۲۲) وَ لَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ (۲۳) وَ مَا هُوَ عَلَى
الْغَيْبِ بِضَنِيْنٍ (۲۴) وَ مَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ (۲۵)

I swear by the planets that recede *(set on the horizon as the stars do)***…that travel** *(through space)* **and hide** *(disappear from sight as the night fades)***. And** *(I swear by)* **the night when it departs** *(at dawn)***…and by the morning when it takes a breath** *(arrives at dawn).* **Undoubtedly this** *(Qur'aan)* **is a word brought** *(from Allaah to Rasulullaah ε)* **by an honoured messenger** *(Jibra'eel υ)***…who is powerful and of high rank in the sight of the Owner of the Throne. He is also obeyed** *(by the angels in the heavens)* **and is trustworthy** *(and will therefore never corrupt any message Allaah sends with him).* **Verily your companion** *(Rasulullaah ε)* **is not insane. He** *(Rasulullaah ε)* **certainly saw him** *(Jibra'eel υ in his original form)* **on the clear horizon. He is also not miserly with the knowledge of the unseen.** *(Rasulullaah ε conveyed to the people whatever knowledge of the unseen Allaah taught him without demanding a fee as fortune-tellers do.)* **The Qur'aan is**

(definitely) **not** *(and cannot be)* **the word of any accursed Shaytaan.**

(Surah Takweer 15-25)

Hadhrat Ali bin Isa and other scholars are of the view that *'honoured messenger'* refers to Muhammad ε and whatever qualities mentioned after this are all his.

Other scholars say that *'honoured messenger'* refers to Hadhrat Jibra'eel υ and all these qualities are present in Hadhrat Jibra'eel υ.

'He certainly saw...' means that Hadhrat Muhammad ε saw his Rabb; some scholars are of the view that Rasulullaah ε saw Hadhrat Jibra'eelυ in his original form.

In the verse, ***'He is also not miserly with the knowledge of the unseen'***, according to those who recite 'Dhaneen' with 'Dhaad', it means *'miserly'*. Meaning Rasulullaah ε is neither miserly in making Du'aa' for the goodness of the Ummah, nor is he miserly in advising them and telling them words of wisdom. All the scholars are unanimous that these are the qualities of Rasulullaah ε.

Allaah j says:

نٓ وَالْقَلَمِ وَ مَا يَسْطُرُوْنَ ۙ(١) مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۚ(٢) وَ
اِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۚ(٣) وَ اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ (٤)
فَسَتُبْصِرُ وَ يُبْصِرُوْنَ ۙ(٥) بِاَيِّكُمُ الْمَفْتُوْنُ (٦) اِنَّ رَبَّكَ هُوَ اَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۠ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ (٧) فَلَا تُطِعِ الْمُكَذِّبِيْنَ
(٨) وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ (٩) وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۙ(١٠)

هَمَّازٍ مَّشَّآءٍ بِنَمِيْمٍ (١١) مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ (١٢) عُتُلٍّ بَعْدَ ذٰلِكَ
زَنِيْمٍ (١٣) اَنْ كَانَ ذَا مَالٍ وَّ بَنِيْنَ (١٤) اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ
اَسَاطِيْرُ الْاَوَّلِيْنَ (١٥) سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ (١٦)

Noon *(Only Allaah knows the correct meaning of this letter)*. **By the oath of the pen** *(that recorded the destiny of creation on the "Lowhul Mahfoodh")* **and by** *(the oath of)* **what they** *(the angels who record the actions of people)* **write! By the grace of your Rabb, you** *(O Rasulullaah ε)* **are certainly not insane** *(as the Mushrikeen maliciously allege)*. **Indeed,** *(because of your tireless efforts to propagate Islaam)* **you shall have a reward that never comes to an end** *(so do not be grieved by the taunts of the Mushrikeen)*. **Verily, you are** *(firmly stationed)* **upon an exalted** *(flawless)* **character** *(which no insane person can possess)*. **Soon** *(when the Mushrikeen suffer the consequences of their Shirk)* **you shall see and they will also see…who of you is insane** *(they will then realise that they were insane not to accept your message)*. **Indeed only your Rabb knows best who deviates from His path and only He knows those who are rightly guided** *(and He will reward and punish people accordingly)*. **So do not obey those who reject** *(Islaam)*. **They** *(those who reject Islaam)* **wish that you would compromise** *(the beliefs of your Deen, which conform to their beliefs)* **and then they would compromise** *(by accepting parts of Islaam)*.

(In the following seven verses, Allaah refers specifically to Waleed bin Mughiera, who was one of Rasulullaah ε's worst enemies. However, his description fits many Kuffaar.) **Do not obey every person** *(Kaafir)* **who excessively swears on**

oath *(without necessity, whether true or false)***, who is disgraced…who searches for the faults of others, who excels in carrying tales…who vehemently prevents good, who transgresses** *(social and religious limits)***, is sinful…harsh and whose parentage is uncertain as well. All** *(this he does)* **because he has wealth and sons** *(he is therefore very proud and feels that he can do as he pleases)***. When Our Aayaat are recited to him, he says, 'These are fables of the old men** *(and are therefore beyond belief)***.' We shall soon brand him on his snout** *(his nose in the Aakhirah because of his arrogance)***.**

(Surah Qalam, 1-16)

In these verses, Allaah j has taken a great oath. Through this oath He exonerated Rasulullaah ε from those things that the disbelievers attributed to him ε and belied him with. Allaah j brought Rasulullaah ε close to him and, in order to create hope in him ε, He addressed Rasulullaah ε very precisely: *'By the grace of your Rabb, you are certainly not insane.'*

In the unique method of this address, Allaah j was proven to be free of every defect. Think over the excellent way in which Rasulullaah ε was addressed and then informed of the eternal bounties and never-ending reward he would receive in the life of the Aakhirah. No one can count this reward and Allaah has not mentioned all of it. Allaah explained His bounty in these words, *'Indeed you shall have a reward that never comes to an end.'*

Thereafter Allaah mentioned the bounties that He gave to Rasulullaah ε and to which Rasulullaah ε was guided. Then, in order to make the status of Rasulullaah ε apparent, Allaah said: *'And indeed you are upon lofty character'*.

Some scholars say that *'lofty character'* means the Qur'aan and some say that it means Islaam. Some say that it refers to the humble way of Rasulullaah ε and some say that it means that the attention of Rasulullaah ε is not directed to anyone but Allaah j.

Wasiti αsaid that Allaah j praised the good acceptance of Rasulullaah ε because He granted such bounties to Rasulullaah ε on account of which, besides his being, he acquired every virtue. This is the reason why Rasulullaah ε was created upon this praiseworthy character. Therefore, Pure is that Beneficent, Generous and Bountiful Rabb who created every type of goodness for Rasulullaah ε. Allaah encouraged Rasulullaah ε towards this goodness and He praised those who practiced upon it. He also rewarded them.

Pure is the Being Whose Bounty is general; He Whose giving is without limit and He Whose circumference of Grace and Bounty is without limit and count.

The grandeur of Rasulullaah ε and the low status of the disbelievers

After Allaah j explained the uncivilized nature of the disbelievers, He consoled Rasulullaah ε and promised that He will mete out a severe punishment for this insolence: *'Soon* ***(when the Mushrikeen suffer the consequences of their Shirk)*** *you shall see and they will also see…who of you is insane (they will then realise that they were insane not to accept your message).'*

In these three verses, Rasulullaah ε was praised and a link was made to the enemies of Rasulullaah ε and the evil character of the disbelievers was explained. Their faults were counted and it was clarified to Rasulullaah ε that the special grace of Allaah j is upon Rasulullaah ε and that Allaah j will always help Rasulullaah ε. Subsequently, Allaah j mentioned at least ten things regarding the disbelievers. For example, those who belie will not obey Rasulullaah ε, and finally He mentioned the truthfulness of His promise that He has decided on their eternal misfortune and destruction. And He said *'We shall soon brand his nose'*.

The promise of help that Allaah j gave was completed and shown and Rasulullaah ε was helped in abundance. In comparison to the help of others, the help of Allaah was much greater; the overpowering that Allaah gave Rasulullaah ε over his enemies, he could not acquire from his own self. This overpowering was part of an unending chain of His Eternal Greatness.

Section 6

Allaah j made Rasulullaah ε into the repository of His Affection and Honour

Allaah j says,

طه مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

Taa Haa *(only Allaah knows the correct meaning of these letters)****. We have not revealed the Qur'aan to you to cause you difficulty*** *(you should therefore not make its teachings difficult for yourself)****.***

Some scholars have explained that *'Taa Haa'* is one of the names of Rasulullaah ε. Some said that it is one of the names of Allaah j. According to some it means, 'O person', while others say that it means, 'O man'. The view of some scholars is that it is part of the *Huroof Muqata'aat* and it has countless meanings.

'O Nabi, do not place yourself into such severe difficulty'

Wasiti αexplains that it means *'Yaa Taahir'* (O Pure One), *'Yaa Haadi'* (O One who guides). The view of some is that it is the command of *'al wat'* 'to walk' and the *'Haa'* indicates to the earth, i.e. 'place both your feet on the ground, stand up, and perform Salaah. Do not stand in Salaah with only one foot on the ground for you will place yourself into difficulty.'

Allaah j said: ‘*We have not revealed the Qur’aan to you to cause you difficulty.’* This verse was revealed because Rasulullaah ε spent the entire night standing in worship, thus putting his body through difficulty.

Qaadhi Abu Abdullaah Muhammad bin Abdur Rahman αand others, with a chain of narration from Qaadhi Abul Waleed al Baaji α(from various narrators) say that it is narrated from Hadhrat Rabi bin Anas that Rasulullaah ε would stand on one leg and perform Salaah (due to some difficulty) and he would keep the other foot lifted. Therefore Allaah j revealed: *‘Taa Haa’* meaning, ‘O My Rasul, place both your feet on the ground’ for *‘We have not revealed the Qur’aan to you to cause you difficulty.’*

It is also not hidden that all this was explained because Allaah j wanted to appreciate Rasulullaah ε and He wanted to deal in a better way with him. If we say that *‘Taa Haa’* is a name of Rasulullaah ε, or that Allaah j took an oath by means of it, or if anything else is said, then too, it will have to be accepted Allaah j used his name out of perfect compassion.

Similarly, Allaah j says:

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

It should not be that you *(O Muhammad ε)* ***destroy yourself in grief after them*** *(after their rejection)* ***because they do not believe in this communication*** *(Qur'aan)****.*** *(It is not in your hands to ensure that they believe.)*
(Surah Kahf, 6)

In this verse Allaah tells Rasulullaah ε not to destroy himself out of grief if the disbelievers do not believe.

In another instance Allaah j says:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

(O Rasulullaah ε) **It seems like you will destroy yourself** *(with grief)* **because they** *(the Kuffaar)* **are not becoming Mu'mineen.**

(Surah Shu'araa, 3)

Regarding those who belie, Allaah j says:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

If We willed, We could have revealed a *(great)* ***Aayah*** *(miracle)* ***to them from the sky, causing their necks to bow before it in humility*** *(because of which they would be forced to accept Imaan. However, Allaah does not do this because forcing people into submission would defeat the object of testing them and rewarding or punishing them according to their merit)***.**

(Surah Shu'araa, 4)

The following verses are also part of the Allaah's consolation of Rasulullaah ε:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ الَّذِينَ يَجْعَلُونَ مَعَ اللّهِ إِلـهًا آخَرَ فَسَوْفَ يَعْلَمُونَ

(O Muhammad ε) **Clearly announce what** *(message)* **you have been commanded with and ignore the Mushrikeen** *(do not worry about their opposition because it will not be*

*able to stop Islaam)***. We are enough for you against those who ridicule…** *(who are)* **those who ascribe another Ilaah to Allaah. Soon they will come to know** *(the error of their ways when Allaah's punishment strikes them)***! We know very well that your bosom** *(your heart)* **is tightened** *(distressed, hurt)* **by what they say** *(by their taunts and ridicule)***.** (Surah Hijr, 94-97)

Allaah j explains in Surah An'aam:

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ

(O Muhammad ε) **Indeed the Rusul before you were also mocked, then those who mocked were surrounded by** *(the punishment for)* **that which they used to mock.**
(Surah An'aam, 10)

Makki αhas explained that in this verse, Allaah j gave solace to Rasulullaah ε. In this way, He lifted him from the difficulty that the polytheists would give him; he gave him the understanding that whoever oversteps the limits regarding Rasulullaah ε will suffer the same punishment that the previous nations suffered.

Again, the same kind of consolation comes in another verse:

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الأمُورُ

If they *(the Kuffaar)* **reject you** *(O Rasulullaah ε)***, then** *(this is nothing new because)* **many Rusul were falsified before you. All affairs return to Allaah** *(and the Kuffaar will then have to answer for their falsification)***.**

(Surah Faatir, 4)

More solace is mentioned in another verse:

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ

In a like manner, (just as the Mushrikeen of Makkah opposed Rasulullaah ε) whenever a Rasool came to those before them, they (rejected his message and) said that he is a magician or a madman.

(Surah Dhaariyaat, 52)

Like this, Rasulullaah ε heard news of the previous nations who commited these crimes against their Ambiyaa' ι. Allaah gave him solace and lifted his spirits and told him of the difficulty the previous Ambiyaa' ι endured in the propagation of the true Deen. In this way, Rasulullaah ε was consoled and he gained strength in order to bear the difficulties of the polytheists of Makkah for countless of Ambiyaa' ι before him were tested with the same.

Immediately after this, in order to please him, Allaah relieved Rasulullaah ε of that burden in the following words:

'(O Rasulullaah ε) ***Ignore them*** *(do not be grieved by the manner in which they behave towards you),* ***for you will not be blamed.****'*

(Surah Dhaariyaat, 54)

Meaning: 'This is because, on account of your Risaalat and the truth, you will not be rebuked in fulfilling the responsibility of Tabligh given to you.'

Allaah j says:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

(Therefore, O Rasulullaah ε) **Bear patiently with the decision of your Rabb** *(to allow the Kuffaar respite until the appointed time of their punishment)* **for you are under Our protection** *(and have nothing to fear from them)*. **Glorify the praises of your Rabb when you rise** *(from your gatherings and from your sleep, especially at the time of Tahajjud)*.
(Surah Toor, 48)

There are many more verses in which Allaah j granted solace to Rasulullaah ε.

Section 7

The praise and favour of Rasulullaah ε in the Words of the Qur'aan

The promise of believing in the Risaalat of Rasulullaah ε

Allaah j says:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

(Remember the time) **When Allaah took the pledge with** *(all)* **the Ambiyaa** *(saying)* **"***(Take hold of)* **Whatever I give you of the Book** *(divine scriptures)* **and wisdom, and then when there comes to you a Rasool** *(Muhammad ε)* **confirming what is with you, you must believe in him and you must assist him." He** *(Allaah)* **said, "Do you agree and accept My pledge?" They replied, "We agree!" He said, "Then bear witness and I will be a Witness with you."** *(The Ambiyaa then also took the same pledge from their followers.)*
(Surah Aal Imraan, 81)

Abul Hasan Qaalibi αexplained that Allaah j granted such a great virtue to Rasulullaah ε that was not given to another Nabi. This has been made apparent in this verse. **The Mufassireen have explained that by means of revelation, Allaah j took a promise from the Ambiyaa' ι and He did not send any Nabi who did not praise Rasulullaah ε. He took an oath from them that if they met Rasulullaah ε, they would believe in his Risaalat, or that they would inform their respective nations about Rasulullaah ε. Thereafter, the promise was taken from them that they would pass on the information regarding Rasulullaah ε to the coming nations.**

The verse: *'...then when there comes to you...'* addresses the people of the book (Jews and Christians) that were present in the time of Rasulullaah ε.

Hadhrat Ali τ explained that, from Hadhrat Aadam υ, however many Ambiyaa ι were sent to the world, a promise was taken from them regarding Rasulullaah ε; if Rasulullaah ε comes to their era, then he will believe in Rasulullaah ε and aid Rasulullaah ε in every way. The Ambiyaa ι also took this promise from their respective nations.

The same narration comes from Suddi αand Qatadah α. They explained that, in this verse, Rasulullaah ε's virtue has been clarified in inumerable ways.

Rasulullaah ε's Status Amongst the Ambiyaa ι

Allaah j says:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَى
وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

(Call to mind the time) ***When We took the pledge from the Ambiyaa ι; from you*** *(O Muhammad ε)*, ***Nooh υ, Ibraheem υ, Moosa υ and Isa υ the son of Maryam*** *(all the Ambiyaa pledged to worship only Allaah and to pass Allaah's message on to the people)*. ***We took a solemn pledge from them all…***

(Surah Ahzaab, 90)

And Allaah j says:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإْسْحَقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا وَرُسُلاً قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللّهُ مُوسَى تَكْلِيمًا رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا لَّـكِنِ اللّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ وَالْمَلآئِكَةُ يَشْهَدُونَ وَكَفَى بِاللّهِ شَهِيدًا

Indeed We have sent revelation to you *(O Muhammad ε)* **just as We had sent revelation to Nooh υ and the Ambiyaa after him. And We have sent revelation to Ibraheem υ, Ismaa'eel υ, Is'haaq υ, Ya'qoob υ, his grandsons, Isa υ, Ayyoob υ, Yunus υ, Haaroon υ and Sulaymaan υ. And We gave Dawood υ the Zaboor. And We have sent many more Rusul; the narratives of some We have narrated to you** *(O Rasulullaah ε)* **before and the narratives of others We have not narrated to you** *(Only Allaah has knowledge of everything)***. Allaah specially** *(directly)* **spoke to Moosa υ. We have sent many Rusul who conveyed good news** *(to the Mu'mineen)* **and warnings** *(to the Kuffaar)* **so that mankind may have no argument against Allaah after** *(the coming of)* **these Rusul** *(so that people cannot say, "O our Rabb! Why did You not send a messenger to us so that we could follow Your verses and become of the Mu'mineen?" – see Surah 20, verse 134 and Surah 28, verse 47)***. Allaah is Ever Mighty, The Wise. Nevertheless, Allaah Himself testifies to** *(the truth of)* **that which He revealed to you** *(O Muhammad ε)***. He revealed it with full knowledge** *(revealed the complete message)***; and the angels**

also testify. *(Even if the testimony of the angels was not there,)* **Allaah is enough as a Witness.** *(Surah Nisaa, 163-166)*

It is narrated from Hadhrat Umar bin Khattaab τ that Rasulullaah ε was in deep grief about something. Hadhrat Umar bin Khattab τ said to him,

"O Rasul of Allaah, may my parents be sacrificed for you! **Your honour in the sight of Allaah is made apparent from this: He sent you after all the Ambiyaa' ι, but you are mentioned first** (as) Allaah revealed the verse, *'and remember when We took an oath from the Ambiyaa; from you (O Muhammad ε)...'*. May my parents be sacrificed for you! Your virtue is evident from this: when the dwellers of Jahannam are completely caught in punishment, they will call out in their condition of punishment 'if only we had obeyed Allaah and His Rasul' as stated in the verse: *'The day when their faces will be overturned in the Fire as they say (in remorse), 'O dear! If only we had obeyed Allaah and obeyed the Rasool ε'* (Surah Ahzaab, 66)."

Hadhrat Qatadah τ explained that Rasulullaah ε said, "I was created first from all the Ambiyaa ι but I was sent last." Therefore, Rasulullaah ε was mentioned before Hadhrat Nuh υ.

Allaamah Samarqandi αhas explained that Rasulullaah ε being mentioned first and being deputed last is sufficient in making Rasulullaah ε's virtue apparent.

With regards to when Allaah j took an oath from all the Ambiyaa' ι regarding Rasulullaah ε – it was when Allaah j

took out the Ambiyaa' ι from the back of Hadhrat Adam υ like ants.

Allaah says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاء اللّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءتْهُمُ الْبَيِّنَاتُ وَلَـكِنِ اخْتَلَفُواْ فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ وَلَوْ شَاء اللّهُ مَا اقْتَتَلُواْ وَلَـكِنَّ اللّهَ يَفْعَلُ مَا يُرِيدُ

We have given excellence to some of these Rusul over others... (Surah Baqarah, 253)

The Mufassireen have explained that *'We have given excellence to some of these Rusul over others'* means that Allaah j raised the rank of Rasulullaah ε because he was sent to the Arabs and the non-Arabs. **Booty was permitted for him and many miracles were made apparent at his hands. In addition, whatever virtue the other Ambiyaa' ι were given was definitely given to him ε as well.**

Some of the scholars of Tafseer have written that Rasulullaah ε has virtue over the other Ambiyaa' ι as they were addressed by their names in the Qur'aan, (as the author has illustrated with examples) and Rasulullaah ε was addressed with the titles of Risaalat and Nubuwwah.

Note: In section 3 of this chapter, the author has explained all the details that are repeated here. Therefore, out of fear of

length, the translation has not been done. Refer there. -Translator.

Samarqandi αhas explained from Qalbi αthat the verse *'Verily, from his followers was Ibraheem υ'* (Surah Saaffaat, 83), the pronoun of *'laa'* refers to Rasulullaah ε, i.e. Ibraaheemυ is from the followers of Rasulullaah ε and adopts his (Rasulullaah ε's) way.

Farraa' αsaid (under laws and principles) that this is correct. This is the narration of Makkiα. Some scholars of Tafseer have also said that it refers to Nuhυ.

Section 8

Allaah j informs His creation that He sends Durud upon Rasulullaah ε, helps Rasulullaah ε, and lifts punishments on account of Rasulullaah ε

The Presence of Rasulullaah ε Prevents Punishment

Allaah j says:

وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ

(However, Allaah did not do as they asked because) ***Allaah shall not punish them while you*** *(O Muhammad ε)* ***are among them...*** *(because punishment affects all present and a Nabi can never be made to suffer punishment)*
(Surah Anfaal, 33)

Meaning: 'As long as you (Rasulullaah ε) remain among them, i.e. you reside in Makkah; Allaah j will not punish the disbelievers.'

When Rasulullaah ε migrated from Makkah Mukarramah to Madinah Munawwarah and just a handful of Muslims remained in Makkah (because of being forced), Allaah revealed the following verse in order to console him:

وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

...and Allaah will not punish them while *(as long as)* **they** *(people among them)* **seek forgiveness.**
(Surah Anfaal, 33)

The subject matter of this verse is repeated in the following verse:

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

...If they *(these Muslim men and women still in Makkah)* ***were to separate*** *(from the Mushrikeen of Makkah)****, We would inflict a painful punishment on the Kuffaar of Makkah*** *(by allowing the Muslims to kill or capture them in battle)****.***
(Surah Fatah, 25)

This verse also mentions the same subject matter:

وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاء مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَؤُوهُمْ
فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ

If it were not for your trampling *(unintentionally harming)* **many Muslim men and many Muslim women** *(in Makkah)* **about whom you were unaware and then unknowingly suffering harm on their account** *(for harming them)***, the matter would have been concluded** *(you would have been allowed to fight the Mushrikeen)***.**
(Surah Anfaal, 25)

Then, when the rest of the Muslims migrated, this verse was revealed: ‘What do they (the Mushrikeen of Makkah) have that Allaah should not punish them (severly)...’

From the clarification of this verse we learn that on account of the presence of Rasulullaah ε, Allaah kept the polytheists of Makkah safe from punishment; after Rasulullaah ε migrated, the presence of the Sahabah ψ prevented punishment; but when Makkah was emptied of Muslims, Allaah inflicted the polytheists with difficulty and gave the Muslims the upper hand and control in Makkah. The Muslims overpowered the disbelievers. Allaah j blessed the swords of the Muslims with honour – the same Muslims who were downtrodden and had no support a few years earlier. Allaah j made the Muslims inherit the land, properties and wealth of those same disbelievers who oppressed them. (Besides this, there are other Tafseers narrated of this verse.)

It is narrated from Hadhrat Abu Burdah bin Abu Musa that Rasulullaah ε said:

“Allaah has sent down upon me for my Ummah two trusts: one is the verse, ‘and Allaah shall not punish them while you

(O Muhammad ε) are among them... and the second is, '...and Allaah will not punish them while they seek forgiveness.' **So remember, when I pass away, I leave repentence and seeking forgiveness with you."**
(Tirmidhi)

Similarly, Allaah j says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent you *(O Muhammad ε)* ***as a mercy to the universe*** *(to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation)***.**
(Surah Ambiyaa, 107)

Rasulullaah ε said:

"I am a safety for my Sahabah ψ."

Some scholars have explained that *'safety'* means 'safety from innovations and trials' and a protection for them.

Some have explained that *'protection'* means safety from differences of opinion and trials.

Some scholars have said that Rasulullaah ε is the greatest giver of peace and protection. As long as he remained alive, and after his life, as long as the Sunnah of Rasulullaah ε remains alive, this safety remains. **However, when people turn away from the Sunnah, then the chain of unending calamities and troubles will begin.**

Allaah j and the Angels send Durud upon Rasulullaah ε

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily Allaah and His angels send salaah on the Nabi ε *(meaning that Allaah showers special mercies on him and the angels pray for him)**. O you who have Imaan! Send salaah and Salaam to him*** *(pray to Allaah to shower special mercies and peace on him by reciting the various forms of "Salaah and Salaam" reported in the Ahadeeth)***.**

(Surah Ahzaab, 56)

In this verse, Allaah made the virtue of His Rasul apparent by stating that He sends Durud upon His Nabi ε and His angels also send Durud upon Rasulullaah ε. Immediately after this, Allaah j binds His servants to send Durud upon Rasulullaah ε as well.

Hadhrat Abu Bakr bin Faurak αnarrates that some scholars are of the view that in the Hadith:

'The coolness of my eyes has been kept in Salaah.'
(Nasa'i, Ahmad)

***'Salaah'* means 'Durud that the Angels and the Ummah have been commanded to recite until Qiyaamah.'**

Our Durud refers to making Du'aa' for Rasulullaah ε and the Durud of Allaah means the broad mercy of Allaah j.

Some scholars have explained that *'Yusalloona'* means 'giving blessings'. Rasulullaah ε has explained the meaning of *'Salaah'* and has noted the difference between *'Durud'* and *'Blessings*'. We shall explain the laws of reciting Durud upon Rasulullaah ε later.

In the Tafseer of *'Kaaf Haa Yaa Ayn Saad'* (Surah Maryam, 1) some of the Mutakallimeen have explained that:

'Kaaf' means that 'Allaah j will suffice for the protection of His Nabi'; Allaah j says, *'Is Allaah not sufficient for His servants?'* (Surah Zumar, 36).

'Haa' means 'guidance'; Allaah j says, '...and so that He may complete His favour on you, guide you on the straight path...' (Surah Fatah, 2)

'Yaa' means 'support'. Allaah says, '...It is He Who strengthened you with His assistance...' (Surah Anfaal, 62)

'Ayn' means 'protected from sin'. Allaah says, *'...Allaah shall protect you from people...'* (Surah Maa'idah, 67)

Finally, *'Saad'* means 'Salaah'. Allaah says,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

Verily Allaah and His angels send salaah on the Nabi ε *(meaning that Allaah showers special mercies on him and the angels pray for him)***.**
(Surah Ahzaab, 56)

Allaah j says:

وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

However, if you two assist each other against him *(Rasulullaah ε)***, then his protecting friends are Allaah, Jibra'eel υ and the pious Mu'mineen. Besides these, the angels are also his assistants.** *(It is obvious that none can harm the person who has so many powerful beings to assist him.)*
(Surah Tahreem, 4)

In this verse, *'Maula'* means 'friend'. There are various interpretations of '*Pious Mu'mineen':* some say it means the 'Ambiyaa ι', some say it means 'Angels', some say that it refers to Hadhrat Abu Bakr τ and Hadhrat Umar τ, some say it refers to Hadhrat Ali τ, some say that the general believers are meant.

Section 9

The Honour of Rasulullaah ε as mentioned in Surah Fath

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا   لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا   وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ
وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا لِيُدْخِلَ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا وَيُعَذِّبَ
الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ
مَصِيرًا وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا
عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

1. Indeed, We have granted you *(O Rasulullaah ε)* **a clear victory** *(through the Treaty of Hudaybiyyah because after this treaty large numbers of people accepted Islaam and it led to the conquest of Makkah)*.

2. *(Allaah granted this victory to Rasulullaah ε so that he may be greatly rewarded for the many people entering the fold of Islaam and together with this,)* **So that Allaah may forgive you** *(O Rasulullaah ε)* **for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path...**

3. …and *(so that)* **Allaah may grant you assistance that is most powerful** *(with which you can never be defeated)*.

4. It is He Who sends tranquillity *(determination to fight the Kuffaar and tolerance to bear the superficial humiliation of having the conditions of the treaty against them)* **into the hearts of the Mu'mineen so that their Imaan increases together with the Imaan they** *(already)* **have. The armies of the heavens and**

the earth belong to Allaah *(and He uses them to assist whoever He wills)* **and Allaah is Ever All Knowing, the Wise** *(He knows the hidden reasons for everything)*.

5. *(Allaah had also granted Rasulullaah ε this victory)* **So that** *(because of it)* **He may admit the Mu'mineen men and women into Jannaat beneath which rivers flow. They will live there forever and He shall** *(also)* **pardon them for their sins. This is the great success in Allaah's sight.**

6. *(Allaah had also granted Rasulullaah ε this victory)* **So that Allaah may punish the Munaafiqeen men and women as well as the Mushrikeen men and women, all of whom hold an evil opinion of Allaah** *(by committing Shirk and thinking that Allaah will never assist the Muslims)*. **An evil calamity shall befall them** *(in this world and certainly in the Aakhirah when they are punished in Jahannam)*, **Allaah is angry with them, curses them and has prepared Jahannam for them. What an evil place to return to!**

7. The armies of the heavens and the earth belong to Allaah and Allaah is always the Mighty and Wise.

8. Verily We have sent you *(O Rasulullaah ε)* **as a witness** *(to testify to the actions of people on the Day of Qiyaamah)*, **a carrier of good news** *(to the Mu'mineen)* **and a warner** *(to the Kuffaar)*.

9. *(We have sent Rasulullaah ε)* **So that you** *(O people)* **believe in Allaah, believe in His Rasool, assist Him** *(His Deen)*, **revere Him and glorify Him morning and evening.**

10. *(Referring to the Sahabah ψ who vowed to fight to death beside Rasulullaah ε at Hudaybiyyah, Allaah says,)* **Indeed those who pledge their allegiance to you** *(O Rasulullaah ε)* **they really pledge their allegiance to Allaah** *(because they do this to please Allaah)*. **Allaah's hand is above theirs** *(when they take the pledge because Allaah approves of it)*.

So whoever breaches *(the pledge)* **does so to his own detriment** *(because only he will suffer the consequences).* **Allaah will soon grant a tremendous reward to the one who fulfils the pledge that he makes with Allaah.**
(Surah Fatah, 1-10)

The High Status of Rasulullaah ε; An Endless Ocean

In these blessed verses, the honoured status of Rasulullaah ε, his high rank, and the countless bounties upon him are mentioned. Words cannot describe these limitless blessings and virtues.

In the beginning of the Surah, Allaah j has clearly explained that Rasulullaah ε will soon be victorious over his enemies. His Kalimah and Shari'ah will be brought into vogue.

Allaah also forgives all Rasulullaah ε's slips and errors before they can even occur; Rasulullaah ε will neither be taken to task for the errors which occured, nor will he be questioned about those which could possibly occur. Some scholars have said that it means that all Rasulullaah ε has been forgiven whether the error occured or not. In summary, he has been forgiven in every instance.

Makki αhas said that Allaah has made *Ihsaan* the first means of forgiveness. In reality, whatever occurs, it is all from Allaah, besides Whom there is no deity. There are

endless bounties and limitless virtues upon Rasulullaah ε, and they descend continually.

Allaah j says:

وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ

...and so that He may complete His favour on you.
(Surah Fatah, 2)

Some scholars say that this means: ‘the heads of all the deceivers will be lowered before you.’ **Some scholars are of the view that it refers to the conquest of Makkah and Taa’if.**

Some scholars have also taken this meaning: ‘Allaah j will raise your mention in the world. He will help and aid you.’

Then, Allaah reminds Rasulullaah ε of His bounty in a loving tonen stating that He completed His favour upon Rasulullaah ε. How? The foreheads of the proud and the opposition bowed before him out of acceptance and pleasure. **He was granted victory over all the Arab lands and he was also granted power over this city (of Makkah Mukarramah). It was the city that was most beloved to him.** Allaah raised his mention. He guided Rasulullaah ε to the straight path; the path that let him acquire Jannah and fortune. He helped him in every way. Allaah also mentioned His favour of placing the unending treasure of peace and tranquillity in the hearts of the believers.

Allaah also informed him of those bounties that He granted Rasulullaah ε specifically: he was given glad tidings of success, forgiveness, mercy, and all his future sins being forgiven. He was also told that his enemies will be destroyed in the world. Curses will fall on them and they will be deprived of the mercies of Allaah forever. To Allaah do we belong and to Him is our return. The enemies of Rasulullaah ε and the enemies of the Ummah are promised a very bad end in this world and in the Aakhirah.[1]

Allaah j says:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

Verily We have sent you** (O Rasulullaah ε) **as a witness** (to testify to the actions of people on the Day of Qiyaamah)**, a carrier of good news** (to the Mu'mineen) **and a warner** (to the Kuffaar)**.** (We have sent Rasulullaah ε) **So that you** (O people) **believe in Allaah, believe in His Rasool, assist Him** (His Deen)**, revere Him and glorify Him morning and evening.

(Surah Fatah, 8,9)

In these verses, Allaah j mentions the good characteristics of Rasulullaah ε, his specialties, and that he fulfilled the

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[1] Allaah j granted an overpowering nature to the Deen of Rasulullaah ε over every other religion. A Hadith of Rasulullaah ε states that Allaah folded the east and west and showed it to me and the rule of my Ummah reached wherever I saw.

responsibility of Risaalat. Testimony is given to the great effort Rasulullaah ε made in conveying the divine laws to the Ummah.

From this verse, some scholars derive the meaning that Rasulullaah ε gave the testimony of Tauheed of Allaah in front of his Ummah, gave his Ummah glad tidings of a great reward, and he informed the enemies of Deen of the punishment of Allaah.

Some scholars say that Rasulullaah ε was one who brought those who were deviated to believe in the Oneness of Allaah, therefore there will be goodness for them from Allaah.

The verse, (تعزروه) also means that we should honour Rasulullaah ε and aid Rasulullaah ε in every possible way.

Some scholars have further explained this purport to mean that one should honour Rasulullaah ε to an infinite level and to revere Rasulullaah ε to the maximum level.

Some scholars have recited the *'raa'* in (تعزروه) as *'zaa'*, but, in every instance, the meaning of this word refers to Rasulullaah ε.

Allaah j then says, *'...and glorify Him.'* This word is specific for Allaah j.

Ibn Ataa' αexplained that in this Surah, Allaah j has gathered all the bounties He has showered on

Rasulullaah ε and explained them: 'victory' which is a token of response, 'forgiveness' which is a token of love, the 'completion of favours' which is a token of a special position, and 'guidance' which is a token of protection and guardianship.

'Forgiveness' implies the clearance of defects and faults, the 'completion of favours of Allaah j upon him' means that he was raised to a perfect position and 'rank of guidance' signifies him being given the call of 'Mushaahadah' (witness).

Completion of bounties upon Rasulullaah ε

Hadhrat Ja'far bin Muhammad ε explained that *'...He may complete His favour on you*' also means that Allaah j blessed him with His love. He took an oath on the life of Rasulullaah ε. By means of his Shari'ah, all the previous Shari'ahs were abrogated. He was taken to the highest of stages on the journey of Me'raaj. During Me'raaj, Rasulullaah ε was protected to such an extent that his eyes did not waver, nor did they transgress the limit. He was made a Nabi and sent to the entire universe. The wealth of booty was permitted for him and his Ummah. He was made an interceder and then the honour of the acceptance of intercession was given to him. He was made the chief of all the children of Adamυ. His mention was made necessary together with the mention of Allaah, and his pleasure was also linked to His pleasure. He was made a foundational part (rukn) of His Oneness.

Allaah j says:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

Indeed those who pledge their allegiance to you *(O Rasulullaah* ε*)* they really pledge their allegiance to Allaah ***(because they do this to please Allaah)***. Allaah's hand is above theirs ***(when they take the pledge because Allaah approves of it)***.
(Surah Fath, 10)

This verse was revealed on the occasion of the pledge of Ridwaan, i.e. in reality, taking the pledge of allegiance at the hands of Rasulullaah ε is taking the pledge before Allaah.

Some scholars say that *'Allaah's hand is above theirs'* refers to the 'reward of Allaah'. Some say that the 'favour of Allaah' is meant. According to some, the 'promise of Allaah' is meant. Essentially, these are all ways of speech (Isti'aarah, Kinaayaat, Mutashaabihaat), of which the objective is to show the importance of the pledge and to emphasize the pledge.

A similar verse states:

فَلَمْ تَقْتُلُوهُمْ وَلَـكِنَّ اللّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـكِنَّ اللّهَ رَمَى
وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاء حَسَناً إِنَّ اللّهَ سَمِيعٌ عَلِيمٌ

You *(Muslims)* ***did not kill them*** *(the Mushrikeen by your own strength)* ***but it was Allaah Who killed them and you*** *(O Rasulullaah ε)* ***did not throw*** *(the handful of sand into the eyes of the Mushrikeen to temporarily blind all of them)* ***when you threw, but it was*** *(actually)* ***Allaah Who threw*** *(because if it were not for Allaah placing the power into the handful of sand, it would not have had the desired effect)*.

(However, Allaah allowed the Mu'mineen to fight the Mushrikeen despite having the power to do it by Himself) ***So that He may grant the Mu'mineen a grand reward from Himself*** *(the spoils of war in this world and greater rewards in the Aakhirah)****. Verily Allaah is All Hearing*** *(listens to your prayers)****, All Knowing*** *(of your situation)****.***

The real deity is the only One who can grant him power over his enemies.

(Surah Anfaal, 17)

When looking at the verse outwardly, it was mentioned by way of metaphor, but this verse is actually based on reality. This is because the killer and (on the occasion of the battle of Hunayn), the one who threw the sand was him. He is the creator of all his deeds. He made him ε throw the sand and gave him the strength to throw. The pleasure and intention of Allaah was behind every small and great action of Rasulullaah ε, for, remember, it is impossible for such a thing to happen at the hands of a person, **that he throws a handful of soil and it blinds an entire group.** Similarly, the angels' blocking the fort of the enemy is also based on reality.

Some scholars have said that the Tafseer of this last verse could also be that it was said by way of metaphor, i.e. 'you did not block the fort of the disbelievers, but immediately after Allaah threw your sand, He placed your awe in their hearts; therefore, the benefit of throwing the sand was that their hearts were filled with fear.' This was actually the action of Allaah. Thus, the killer of the disbelievers was

actually Him and He was the Being who threw the sand. Rasulullaah ε was mentioned simply by name.

If Allaah does not desire it, then man will not have the ability to do it. It is only via a Rasul, that the particles of sand reached so far and it was made to reach such that no eye was spared, such that a particle did not enter it.

Section 10

The Perfections of Rasulullaah ε

Of the innumerable perfections of Rasulullaah ε, one is the Israa'. Allaah j mentions it in Surah Israa' and Surah Najm. Through this incident, Allaah revealed the great status of Rasulullaah ε and His closeness to him by showing him strange aspects of divine power.

Allaah j shows the sinless nature of Rasulullaah ε in this verse:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ

***...Allaah shall protect you from the people** (and they will be unable to kill you).*
(Surah Ma'idah, 67)

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِينَ

(O Muhammad ε! Remember the time) **When the Kuffaar schemed against you to imprison you, kill you or exile you** *(drive*

*you out of Makkah)***. They plan and Allaah plans. Allaah is the best of planners** *(His plan always comes to pass regardless of what others may plan)***.** *(When the Kuffaar decided that a person from every tribe participate in killing Rasulullaah ε one night so that the blame cannot be pinned on a single person or tribe, Allaah informed Rasulullaah ε about their plan and commanded him to leave Makkah for Madinah. This he did without the Mushrikeen causing him any harm.)*

(Surah Anfaal, 30)

And Allaah j says:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ

If you do not assist him *(Rasulullaah ε)***, then indeed Allaah had assisted him when the Kuffaar drove him out him** *(of Makkah)***. He was the second of the two** *(the other being his bosom friend Abu Bakr t)* **when they were** *(hiding from the Kuffaar)* **in the cave** *(outside Makkah)* **and he** *(Rasulullaah ε)* **told his companion** *(Abu Bakr t) (when the Kuffaar were on the verge of capturing them)***, "Do not grieve** *(do not fear for my safety)***. Verily Allaah is with us** *(and He will protect us from the Kuffaar)***." So Allaah caused His tranquillity** *(serenity, mercy and peace)* **to descend on him, assisted him** *(on various occasions)* **with an army** *(of angels and other creation)* **that you had not seen. And** *(Allaah)* **placed the word of the Kuffaar** *(the call to Shirk)* **at the very bottom while the word of Allaah** *(the Kalimah)* **is right at the top. Allaah is Mighty, The Wise.**

(Therefore, if any person refuses to assist Rasulullaah ε and Islaam, his assistance is not needed because Allaah shall assist them as He did before.)
(Surah Taubah, 40)

In these verses, Allaah j has pointed out to those incidents where the disbelievers gave difficulty to Rasulullaah ε and Allaah protected him and saved him from their evil plots and intentions.

The disbelievers had consulted each other and made a plan to harm Rasulullaah ε, but when the time came to execute their plan, Allaah j veiled their eyes by means of a handful of sand.

When the disbelievers reached the mouth of the cave where Rasulullaah ε and Hadhrat Abu Bakr τ were hiding, Allaah j took their intelligence away and they did not find them. At the same, Allaah enveloped Rasulullaah ε with peace and tranquillity from His special mercy.

The protection of Allaah is also evident in the incident of Suraqah bin Maalik τ which is narrated in Sahih Bukhari and Sahih Muslim.[1] As well as the detailed explanation of the

[1] On their journey to Madinah, Hadhrat Abu Bakr saw someone in their pursuit. He said, "O Rasulullaah ε! There is a horse-rider persuing us." The Prophet looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Suraqah said, "O Allah's Prophet! Order me whatever you

incident of the cave (ibid) and the detailed Hadith of the incident of migration (ibid).

All these incidents are in accordance to the divine promise of protection and are incidents that refresh the Imaan.

Allaah says:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَانْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

1. Verily We have granted you *(O Rasulullaah ε!)* **abundant good.** *(Allaah granted Rasulullaah ε Prophethood, the honour of being the best of all the Ambiyaa, the Qur'aan, the largest Ummah, a Deen that has spread throughout the world and the high mantle of Maqaam Mahmood in the Aakhirah [see verse 79 of Surah 17]. The pond of Kowthar, to be awarded to Rasulullaah ε on the Day of Qiyaamah is a part of this "abundant good". Apart from these things, there are numerous other bounties that Allaah gave exclusively to Rasulullaah ε.)*

2. So *(as a token of gratitude, you should)* **perform salaah for your Rabb and sacrifice** *(animals in His name)*.

3. Indeed it is your enemy who shall be unknown. *(This verse refers to a particular enemy of Rasulullaah ε who used to tell people that they should not bother with Rasulullaah ε because without any male children, his lineage and religion will not continue after him. However, the name and message of*

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want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allaah's Prophet and in the last part of it, he was a protector. (Bukhari, Vol 5, Hadith 250)

Rasulullaah ε is alive even today and always gaining more popularity, whereas the names of his enemies are disgraced.) (Surah Kauthar)

In this Surah, Allaah j mentioned His bounties.

'Kauthar' refers to the pond, some scholars have explained that it refers to a 'river in Jannah', some scholars say that it means 'abundant good', some say that it means 'intercession', some say that 'abundant miracles' are meant, some say that 'divine recognition' is meant.

After this, Allaah j informs Rasulullaah ε that those who have enmity for him ε are, in reality, cut off. *'Abtar'* means 'lowly and despised'. It is also used in reference to a person deprived of biological children; it also refers to such a person from whom no good can be expected.

None but Rasulullaah ε was given Umm al Qur'aan

Allaah j says:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

Verily We have granted you *(O Muhammad ε)* **seven verses that are often repeated** *(Surah Faatiha, which people recite very often, especially in salaah)***, and the Glorious Qur'aan.** *(These are bounties that are eternal, which are of immense benefit to a person in his world and will earn him/her magnificent rewards in the Aakhirah. The harassment of the Kuffaar should therefore not be a source of grief.)*

(Surah Hijr, 87)

Some scholars have said that the *'seven verses that are often repeated'* refers to the first seven long Surahs (i.e. from Surah Baqarah to Surah Taubah) and *the Glorious Qur'aan'* refers to Surah Fatiha.

Others say that Surah Faatiha is meant by the *'seven verses...'* and *'the Glorious Qur'aan'* means the entire Qur'aan.

Some are of the view that the '*seven verses that are often repeated'* are all the commands, prohibitions, glad tidings, examples, verses that warn of the punishment of Allaah, and the bounties of Allaah that the Qur'aan explains. Allaah j explained that We have granted you glad tidings of the Glorious Qur'aan.

Some scholars have said that Surah Faatiha is called the seven oft-repeated verses because it is repeated in every Rak'ah of Salaah. Some say that Surah Faatiha is called the seven oft-repeated verses because Allaah j has made them special to Rasulullaah ε and they were not revealed to any other Nabi as well.

The Qur'aan is also called 'oft-repeated' because the stories mentioned in them are repeated. Some scholars say that *'We have granted you seven verses that are often repeated'* could also mean that 'We granted seven miracles and status to Rasulullaah ε; 1. Al Huda (guidance) 2. An Nubuwwah (Prophethood) 3. Ar Rahmah (mercy) 4. Ash

Shafa'ah (intercession) 5. Al Wilaayah (protection) 6. At Ta'dhim (exaltation) 7. As Sakinah (tranquillity).

Allaah j says in the Qur'aan:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

(We sent these messengers) **With clear proofs** *(to prove Towheed and their prophethood)* **and with** *(divine)* **books. We have revealed the Reminder** *(the Qur'aan)* **to you** *(O Muhammad ε)* **so that you may explain to the people what** *(injunctions of the Shari'ah)* **has been revealed to them, and so that they may reflect** *(carefully)*.
(Surah an Nahl, 44)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And:

We have sent you *(O Muhammad ε)* **to the whole of mankind only as a carrier of good news and a warner** *(and not as one who has to force people to accept Imaan)*. **However, most people** *(the Kuffaar)* **do not know** *(that you are Allaah's true Nabi)*.
(Surah Saba, 28)

And:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ لا إِلَـهَ إِلاَّ هُوَ يُحْيِـي وَيُمِيتُ فَآمِنُواْ بِاللّهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

(O Muhammad ε!) ***Say, "O people! Indeed to all of you*** *(to the entire mankind until the Day of Qiyaamah)* ***I am the***

Rasool of that Allaah to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah and His Rasool *(who is)* ***the untutored Nabi who believes in Allaah and His words*** *(the Qur'aan)****. Follow him so that you may be rightly guided (because there is no salvation without Imaan and belief in the Risaalah of Rasulullaah ε).”***

(Surah Al-A’raf, 158)

Qaadhi Iyaadh αhas explained that this is also part of the specialties of Rasulullaah ε.

Allaah j says:

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

We sent every Rasool with the language of his nation so that he may clearly explain to them *(Towheed and the injunctions of their Deen in a manner that they can understand). Then (even after the Rasool explains to them)* ***Allaah allows whoever He wills to stray and guides whoever He wills. He is The Mighty, The Wise*** *(He knows why He does this).*

(Surah Ibraaheem, 4)

Allaah sent the other Ambiyaa’ ι specifically to their nations, **but Rasulullaah ε was sent as a Rasul to the entire mankind**. Rasulullaah ε himself explains:

'I was sent to the red and black (i.e. the entire creation)'. (Bukhari, Muslim)

Allaah j also explains the following as part of the qualities of Rasulullaah ε:

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Nabi ε has a greater relationship *(of love)* **with the Mu'mineen than even their own selves, and his wives are their mothers** *(and therefore none may marry them even after his demise. As one's own mother, they deserve utmost respect from all Muslims)*. **In Allaah's Book** *(the "Lowhul Mahfoodh")*, **relatives are closer to each other** *(and therefore have a greater right of inheriting from each other)* **than the** *(other)* **Mu'mineen** *(who are not related)* **and the Muhaajireen,** *(they will not receive any portion of your estate as inheritance)* **unless you wish to do a good turn to your** *(unrelated Mu'mineen or Muhaajireen)* **friends** *(in which case you may bequest a maximum of one third of your estate to them)*. **This** *(injunction)* **has been documented in the Book** *(the "Lowhul Mahfoodh")*.
(Surah Ahzaab, 6)

Some of the scholars of Tafseer have explained that *'The Nabi ε has a greater relationship with the Mu'mineen...'* means that the command of Rasulullaah ε is for the believers just like the command of a master is to his servant.

Some scholars have explained that the command of Rasulullaah ε is of a higher obligatory nature than their personal opinions.[1]

The purport that can be drawn from *'his wives are their (the Mu'mineen) mothers...'* is that just as it is Haraam to marry one's mother, it is Haraam to marry the pure spouses of Rasulullaah ε. This is the speciality of Rasulullaah ε and also honouring Rasulullaah ε because the pure spouses (may Allaah be pleased with them) will be the spouses of Rasulullaah ε in Jannah as well.

Some have recited it in this way (وهو اب لهم), 'Rasulullaah ε is his father'. However, through this the verse of the Qur'aan is opposed, therefore this Qira'ah will not be correct.

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[1] A famous Sahabi, Hadhrat Abdullaah bin Hishaam τ says: "we were with Rasulullaah ε. Rasulullaah ε was holding the hand of Hadhrat Umar τ. Hadhrat Umar τ said, 'O Rasul of Allaah, aside from myself, you are most beloved to me, compared to everything else.' He ε said, 'The matter is not complete. By the Being Who controls my life, your Imaan can never be complete until you do not take me to be more beloved than your own lives.' Hearing this, Hadhrat Umar τ said, 'Then, you are more beloved to me than my own self.' Upon this, He ε said, 'O Umar, now your Imaan is complete.'" (Sahih Bukhari 2632, Kitaab ul Aymaan wan Nudhoor, Musnad Ahmad)

Allaah j says:

Allaah has revealed to you the Book *(the Qur'aan)* **and wisdom** *(the Sunnah)* **and taught you what you knew not. The grace** *(favours)* **of Allaah upon you has been tremendous indeed.**
(Surah Nisaa, 113)

Some scholars have explained that the tremendous grace meant here is the virtue given to Rasulullaah ε before Nubuwwah. Some scholars have said that there is indication in this virtue towards that which was given to Rasulullaah ε from the beginning of his creation. **In this, Waasiti has indicated towards the tremendous virtue that Rasulullaah ε had in bearing the sight of Allaah, whereas Musa υ could not bear even a slight manifestation of Allaah.**

Chapter Two

Allaah j made Rasulullaah ε a conglomeration of the various good points of character

O man, if you want to have this great personality of Rasulullaah ε as beloved and you want to appreciate his great status (which he is worthy of), **then know well that the beautiful and perfect characteristics of man is of two types: One, the worldly perfection** that the human nature demands, in this worldly life, we have a severe need for them. **Second; the religious perfections that a person will continuously strive in.** It is for this reason that the title of 'Insaan' applies to Rasulullaah ε and includes him in the group of the close ones to Allaah j.

There are also another two types: One type is specific for a single quality and the second type has other qualities mixed with it.

In the first type (the very important type of 'worldly perfection') there is neither personal choice involved, nor is there any effort involved. For example: his (Rasulullaah ε's) being the perfect of creation, his beautiful features, the power of his intelligence, the soundness of his intellect, the clarity of his speech, the health of his five senses and limbs, the normality of his movement and stillness, the purity of his lineage, his honour among his people, and the loftiness of his locality.

Besides this, he has other specialties as well; those which are absolutely necessary in order to live a normal and easy life. For example: eating, drinking, clothing, a home, marriage, wealth, being honoured, etc.

Remember, if *taqwa* (piety) is considered in all these and the body is bound to them such that a person does not go beyond the Shar'i limits in fulfilling his needs, then these habits and ways will become his deeds in the Aakhirah.

After great effort, the honour that a person will acquire in the world and in the Aakhirah entails:

All forms of lofty character, Shar'i etiquettes - those of Deen and knowledge, tolerance, patience, gratitude, justice and equity, abstinence, humility, the ability to forgive, purity, spending in the path of Allaah, bravery, modesty and shame, consideration, silence, contentment and tranquillity, mercy at heart, good habits and ways, and all those good characteristics that are part of good character.

Sometimes, these good characteristics of character are part of the nature of man but are not present in the nature of others, except through effort (through controlling one's nafs); then these characteristics are brought forth from within. However, for this it is necessary for the roots of these (good deeds) to be present in the nature of a person. The detail will be mentioned ahead, Insha Allaah.

Remember: at this time, this arrangement of character is only classified in worldly terms, when the original objective is to acquire the pleasure of Allaah j or the benefits of the

Aakhirah are then naturally acquired. However, all the intelligent are unanimous that these good aspects of character and virtues are means for virtue in every case. Yes, there is difference of opinion on which good aspect of character is most worthy (of being placed first) from the above-mentioned good aspects of character.

Section 1

The being of Rasulullaah ε gathers the previously mentioned characteristics, grandeur and perfection

Remembrance that Refreshes the Imaan

The author explains that, in the condition of our era, even if a person has to possess a minute portion of the virtues of character and perfections that we have just mentioned, whether through lineage or in terms of strength or knowledge or tolerance or bravery or having an open heart, the rank of such a person will be high in society and his name will be taken by way of simile (of describing something good). On account of these qualities, such a person will entrench himself in the hearts of people and, despite a long time passing, oaths will be taken on his honour and nobility.

Now try and gauge the greatness of rank of the being in whom all these perfections of character and nobility are found; he who has countless and limitless good characteristics, so much so that neither is there a tongue that

can encompass it, nor is there a person who can gain closeness to these perfections by effort and striving.

The special grace of Allaah j was on the blessed being of Rasulullaah ε; He granted him the virtue of Nubuwwah and Risaalat. He made him His beloved and friend. He chose him for His bounties in the world of people. He granted him the treasure of Me'raaj. He granted him closeness. He sent revelation upon him. He classified him as the interceder on the plains of resurrection. He granted him the rank of *'Waseelah'*[1]. He granted him a lofty rank. He mentioned glad tidings of Maqaam Mahmud to him. He made him mount the Buraaq (on the night of Me'raaj). He called him for Me'raaj. He sent him to the entire creation of the world. He made him the Imam of all the Ambiyaa' in Masjid al Aqsa. He made him a witness over the other Ambiyaa ι and their nations. He granted him headship over the children of Adam υ. He made him an announcer of glad tidings and a warner of divine punishment on the Day of Qiyaamah. The flag of praise will be in his hands. Allaah made his rank j the highest and Allaah has made obedience to him compulsory on us.

Rasulullaah ε was made a guide and trustworthy person. Rasulullaah ε was made a mercy to the universe and he was promised that Allaah will make him happy. All his needs were fulfilled. Rasulullaah ε will be heard and he will be at

[1] *'Waseelah'* means through which one can gain proximity to Allaah. It is also a special status in Jannah reserved for only one servant from amongst the bondsmen of Allaah.

the pond of Kauthar. Allaah j perfected His bounties upon him. A veil was placed over all his past and future sins. His pure heart was opened to the treasures of knowledge and secrets. Allaah removed the grief that was pushing his back down. His mention was brought with the mention of Allaah and he was raised. He granted him conviction of the promise of His help and aid. Allaah put his heart ease and made it tranquil. Allaah helped him through His angels and He granted him the book and wisdom. He gave him the seven oft-repeated verses (the detail of this has passed), He granted him the Noble Qur'aan, the Criterion. He granted him the ability to purify the hearts of his Ummah and he called the Ummah to Allaah.

He was granted so much honour that, leave alone man, even the angels send Durud upon him. He was given the ability to rule over people according to the desire of Allaah and to remove the yoke of slavery from the necks of people. Allaah took an oath using his name and Allaah accepted his Du'aa'. The stones spoke to him. The animals presented a gift of belief in him. Allaah granted him the ability to bring life to dead hearts and truth to deaf ears. Springs of water flowed from between his fingers. Through his gaze, he made the lowliest of things valuable. He split the moon into two. He returned the sun that had set. He changed the reality of things. Allaah j granted him an impressive aura, through which his enemies would be overawed. In this way, He helped his Nabi ε.

Allaah informed him of the unseen (by means of revelation). The clouds shaded him. The pebbles recited Tasbeeh between his fingers. Ill people came to him and were cured. Allaah j protected him from the evil of people. Basically, Allaah j granted him those good characteristics and perfections, which, if they have to be explained, one will not have enough words to do so.

In reality, his grace and nobility can only be recognized by the One Who gave him these perfections and virtues. There is no deity but Him. Along with all of this, Allaah j has kept for him in the Aakhirah such honour, noble ranks and fortune, where the intelligence cannot reach, nor can it fathom. The imagination of it pales to the reality of it, and will be humbled in its awe.

Section 2

An encompassing personality of character traits

May Allaah grant you honour. You are now aware that that, through his perfections, it is as clear as daylight that Rasulullaah ε is the highest in his rank, virtues, merits, and excellence. He is the loftiest in status and the goodness of his character is beyond imagination. In observing these good characteristics, you have adopted the correct method, but the explanation of the author has ignited the flames of interest in me and I want to learn his virtues in detail, as much as possible. May Allaah fill my and your heart with light and may He increase the love for Rasulullaah ε within us.

Now, if you take an account of these perfect qualities, which are not acquired through earning, but are naturally placed within man, **you will realize that the being of Rasulullaah ε encapsulates all these qualities and perfections.** The scholars of Hadith are unanimous upon this. In fact, it has become resolute with conviction. Many authentic Ahadith and famous narrations have explained the heart-captivating form of Rasulullaah ε, his beauty and handsomeness, and the balance of his limbs. Some of them are:

1. The Hadith of Hadhrat Ali τ (Tirmidhi, Ahmad)
2. The Hadith of Anas bin Maalik τ (Bukhari, Muslim)
3. The Hadith of Abu Hurayrah τ(Tirmidhi, Ahmad)
4. The Hadith of Bara bin Aazib τ (Bukhari, Muslim)
5. Umm al Mu'mineen Hadhrat Ayesha τ's Hadith (Abu Dawud, Tirmidhi, Ibn Majah)
6. The Hadith of Ibn Abi Haalah τ (Tirmidhi)
7. The Hadith of Abu Juhayfah τ (Bukhari, Muslim)
8. The Hadith of Jaabir bin Samurah τ (Muslim, Tirmidhi)
9. The Hadith of Umm Ma'bad τ
10. The Hadith of Ibn Abbaas (Tirmidhi)
11. Mu'ridh bin Mu'ayqeeb τ's Hadith
12. The Hadith of Abu Tufayl (Muslim)
13. The Hadith of Ida' bin Khaalid τ
14. The Hadith of Khuraym bin Faatik τ
15. Hadhrat Hakeem bin Hizaam τand other leading Sahabah ψ have narrated that:

The complexion of Rasulullaah ε was a mixture of red and white. He had black eyes, with red lines (in the white part). He had long eyelashes. His eyebrows were high and

thick. He had a wide mouth and his face would shine like the full moon, it was inclining to round. He had a wide forehead and a thick beard that spread close to his chest.

In terms of his body, his chest showed out, his shoulders were raised, his bones were firm, and his arms were powerful. He had large shins, his palms were filled with flesh and his feet were wide. His arms and feet were relatively large. His body seemed to shine. From his chest to close to his navel there was a thin line of hair. He was of average height; neither was he very tall, nor was he short. Despite this, if a tall person stood with him, he would seem taller on account of the balance in his body. His hair was neither completely straight, nor very curly. When he would smile, then a light like lightning would shine from between his teeth. His teeth were white like hail (clean).

When he spoke, his front teeth would seem as though a rain of light was falling. His neck was the most beautiful. His face was not filled with flesh, nor was it completely lean. His pure body was well built but his flesh was light and delicate.

Hadhrat Baraa' bin Aazib τ explains; "Throughout my life, I have not seen a person whose hair was shoulder length and wore red clothing and was more handsome than Rasulullaah ε." (Bukhari, Muslim)

Hadhrat Abu Hurayrah τ narrates: "I have never seen a more handsome person than Rasulullaah ε. It seemed as though the sun was moving in the face of Rasulullaah ε.

When Rasulullaah ε smiled, then it would seem as though the shine of his teeth would fall on the opposite wall.”

Hadhrat Jaabir bin Samurah τ narrates: “One person asked, ‘Was the face of Rasulullaah ε like a sword?’ he explained, ‘No, but it would shine like the sun and moon and it was inclining to being round.’” (Sahih Muslim)

In praise of Rasulullaah ε, Hadhrat Umm Ma’bad ε explained: “(Even) from afar, Rasulullaah ε seemed very handsome and he would seem as one who would captivate the heart.”

Hadhrat Abu Haalah τ explains that the face of Rasulullaah ε would shine and would be enlightened like the full moon.

After explaining the features of Rasulullaah ε, Hadhrat Ali τ explained that whoever saw Rasulullaah ε suddenly, he would be awed and he who would come close, (and accepted) the love of Rasulullaah ε filling his veins and flesh, to the extent that he would be forced to say, ‘I have never seen someone so handsome as you, nor will I ever see.’

There are many famous narrations about the praise and features of Rasulullaah ε. If I begin to explain them here, then the chapter would become very long. I have briefly mentioned the outline, so that the call for me to explain the features of Rasulullaah ε can be done to a certain degree. We have completed these sections with

such a comprehensive Hadith that you will definitely be introduced to all the Ahadith on this subject, Insha Allaah.

Section 3

The Purity of the Pure Body of Rasulullaah ε

The purity of the blessed body of Rasulullaah ε, his fragrance, the scent of the beads of his sweat, and his body being pure from filth and dirt, are such for Allaah j blessed him with these characteristics. Allaah did not give them to anyone else. The purity of this pure body was completed with ten natural characteristics.[1] (Muslim)

Rasulullaah ε said, "Deen is based on purity and cleanliness."

Hadhrat Anas τ narrates: "I have not found musk like the scent of Rasulullaah ε, nor ambergris, and I have not found anything fragrant like the scent of the blessed body of Rasulullaah ε."

Hadhrat Jaabir bin Samurah τ narrates: "On one occasion, Rasulullaah ε touched my cheek. (He turned my attention).

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[1] The 'ten natural characteristics' are: trimming the moustache, growing the beard, using a *Miswaak*, putting water in the nostrils, cutting the fingernails, washing the joints of the fingers, plucking under-arm hair, shaving pubic hair, *Istinja* (washing the private part with water), (the Narrator forgot the tenth, and said it may have been rinsing the mouth) (Muslim) Circumcision may be the tenth, as reported as Fitrah in Bukhaari 5441.

So, I found such a strange and delicate coolness from his blessed palm and such a scent that is acquired after dipping one's hands into a bottle of perfume from a perfume seller and taking them out. (Muslim)

Besides Hadhrat Jaabir τ, other narrators have clarified that whether Rasulullaah ε applied perfume to his hands or not, whichever person shook hands with him would find a scent on his hands for the rest of the day. If he passed his hands over the head of a child out of affection, then the hair of the child would be so fragrant that he would stand out from the rest of the children on account of the touch.

On one occasion, Rasulullaah ε was resting in the house of Hadhrat Anas τ, when the sweat of Rasulullaah ε began to flow (due to the heat). The mother of Hadhrat Anas τ brought an empty bottle and placed the sweat of Rasulullaah ε in it. Rasulullaah ε's eyes opened and he said, *"What is this?"* they replied, "We have also done this previously while you rested; we mix it with the perfume we use and (it makes) our perfume outstanding when compared to all the perfumes of the world." (Bukhari, Muslim)

Imam Bukhari α has transmitted from Hadhrat Jaabir τ in his book, Taareekh Kabeer, that if Rasulullaah ε passed through any path, then the path would become so fragrant through his passing that the person following him will immediately know that Rasulullaah ε passed this way a little while earlier.

Hadhrat Ishaaq bin Raahooyah α explained that the fragrance coming from his body was not on account of using some other external fragrance.

Muzani α narrates from Hadhrat Jaabir τ: "On one occasion, Rasulullaah ε seated me behind him on his camel so I kissed the seal of Nubuwwah. I felt the fragrance of musk coming from that seal of Nubuwwah."

Some Muhadditheen, who are narrators of the *Shamaa'il* (features, characteristics, personality) of Rasulullaah ε, say that when Rasulullaah ε would go to relieve himself, then the earth would split open and swallow whatever came out of his body and fragrance would then be emitted from that spot.

Waaqidi α explained that one day Hadhrat Ayesha ρ asked Rasulullaah ε, "O Rasul of Allaah, when you return after relieving yourself we do not find any filth there." **Rasulullaah ε said, *"O Ayesha, the earth swallows whatever comes out from the body of the Ambiyaa' ι. Therefore nothing is seen."***

Although this narration is not Mash-hoor, a great number of scholars have conviction that the excretion of Rasulullaah ε was pure. Imam Shafi'i α and some of the Shafi'i scholars supported this view.

All these views have been gathered by Hadhrat Abu Bakr bin Saabiq al Maaliki α in his work *Al Bay' fi Furoo' al Maalikiyya*. The subsidiary rulings of the Shawaafi' are not

according to it. However, the biggest testimony of this is that, 'Nothing would come out of the body of Rasulullaah ε in which there was no purity, or it was not clean.'

It is narrated from Hadhrat Ali τ, "I gave the ghusl to the blessed body of Rasulullaah ε upon his demise. As far as possible I pondered, but I did not find any filth coming from his body, (even) that which normally comes from the body of the deceased. Involuntarily, I said, 'you were pure during life and you are pure after death as well.'" (Ibn Majah) He further explained that such a pure fragrance came from the body of Rasulullaah ε that he had never smelled.

The same is narrated from Hadhrat Abu Bakr τ regarding when he kissed Rasulullaah ε on his forehead after his demise. (Bukhari)

It is narrated about Hadhrat Maalik bin Sinaan τ that on the day of the battle of Uhud, he swallowed some of the blood of Rasulullaah ε while removing the helmet rings that pierced the cheek of Rasulullaah ε. Rasulullaah ε said, *"The fire of Jahannam will never reach it."*

Similarly, it is narrated that once, on the occasion of cupping, Hadhrat Abdullaah bin Zubayr τ sucked the blood of Rasulullaah ε, so he said, *"You are at the hands of the people and at your hands the people will be destroyed."* However, he did not refute his action.

Similarly, there is a narration about a woman who drank the urine of Rasulullaah ε, so he ε said, *"You will never*

experience an illness of the stomach." Also, he ε did not tell her to wash or rinse her mouth, nor did he prohibit such an action in the future. (Abu Dawud, Nasa'i)

The narration of the woman drinking urine is authentic.

Ad Daar Qutni narrated it and Ad Daar Qutni has adopted the method of Sahihayn in transmitting narrations. The name of this woman was Barakah and there is difference of opinion found about her lineage.

Some have said that it was Umm Ayman, who was the servant of Rasulullaah ε. She explained that Rasulullaah ε had a wooden utensil that he would place under the bed so that if he needed to relieve himself at night, he could do so. Subsequently, one night he urinated into the utensil and when he saw it a second time, there was nothing in it. He ε enquired from Barakah τ about it. Barakah τ said that in the drowsiness of the night, she was thirsty and she unknowingly drank it. Ibn Jurayj and others narrated this.

Rasulullaah ε was Born Circumcised and (from below) his Navel was pre-shaven.

It is narrated from Bibi Aaminah that Rasulullaah ε was born pure and there was nothing of the filth that normally comes from the woman's body.

It is narrated from Hadhrat Ayesha ρ that she did not see the private parts of Rasulullaah ε throughout her life. (Tirmidhi, Ibn Majah, Ahmad)

It is narrated from Hadhrat Ali τ: “Rasulullaah ε made a bequest to me that none but I should give him the ghusl **because whoever sees his private area (satr) will become blind.**”

Hadhrat Ikramah τ narrated from Hadhrat Ibn Abbaas τ that once Rasulullaah ε went to sleep. He could be heard snoring but he woke up and performed Salaah and did not repeat his Wudhoo. (Bukhari, Muslim) Ikramah τ explained that Rasulullaah ε was protected from his Wudhoo being broken by sleep.

Section 4

The Intelligence of Rasulullaah ε

There is no doubt that the great intelligence of Rasulullaah ε, the heights of his intellect, the power of his senses, the eloquence of his speech, the balance of his movement and stillness and his liked ways, show that he was more intelligent than all human beings.

If one studies the disposition of Rasulullaah ε, the hidden in his inner and outer forms of character and in his general and specific governance, and one also ponders over how astonishing his character and habits were, how encompassing his life was and how carefully planned it was, adding to that the knowledge that he had and the knowledge of the Shari’ah which he acquired, even though he did not study in any primary school, nor did he practice under anyone or study it from books, then the only logical conclusion one can arrive

at is that Rasulullaah ε had the greatest power of intellect and understanding. This is the reality and wee have no need to research further.

Hadhrat Wahb bin Munabbih α explained, “I studied seventy one books, and I found written in all of them that Rasulullaah ε is more intelligent than everyone and he is a person of opinion.”

Another narration of Hadhrat Wahb bin Munabbih α states: “I have found narrated in all these books that **from the time the world was brought into existence until Qiyaamah, whatever intelligence was given to the intelligent has no standing in front of Rasulullaah ε. The similitude of which would be like comparing a grain of sand to the desert.**

The Sight of Rasulullaah ε

Hadhrat Mujaahid α said: “When Rasulullaah ε would stand up to establish Salaah, he would see to the back just as he saw in front.” Allaah j says, **“...and sees your movements with those who prostrate.”**

(Surah Shu’araa’, 219)

It is explained in Mu’atta that Rasulullaah ε said, *“I see you from behind my back as well.”* (Bukhari, Muslim)

The same is narrated from Hadhrat Anas τ in Sahihayn. (Bukhari, Muslim)

The same is narrated from Hadhrat Ayesha ρ. She explained that this was an extra virtue that Allaah j granted to Rasulullaah ε.

It comes in certain narrations that Rasulullaah ε said, ***"I see from behind me just as I see from the front."*** Other narrations mention the same (Muslim).

Hadhrat Ayesha ρ narrates that Rasulullaah ε could see in the dark just as he could see in the light.

There are countless narrations regarding this, from which it is proven **that Rasulullaah ε could see the angels and the devils.** (Bukhari, Muslim)

He ε was **shown the Janaazah of Najashi (the king of Abyssinia)** to the extent that he ε performed the Salaah al Janaazah in his absence. (Bukhari, Muslim)

Bayt ul Muqaddas was shown before him, and he explained the details of it to the Quraysh (when they criticized the Me'raaj).

The Ka'bah was brought before him (in his sight).

It is also narrated that Rasulullaah ε could see eleven more stars in the Thurayya star cluster. All this is based on the sight with the normal eye. This is the view of Imam Ahmad bin Hanbal α and others.

Some scholars say that seeing does not mean literally 'seeing' with the normal eye, but it means acquiring

knowledge. The apparent clear texts oppose this because this is part of the specialties of the Ambiyaa' ι

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "When Allaah showed His manifestation on the mountain to Musa υ, then the crawling ants at a distance of 10 Farsakh could also see it." Based on this narration, it is not a farfetched analogy that Rasulullaah ε gained the ability to see (these things) after returning from Me'raaj and after seeing the Signs of Allaah j.

The Bravery of Rasulullaah ε

It comes in the narrations that Rasulullaah ε dropped the wrestler Rukaanah and gave him the invitation to Islaam. He was a very powerful person. Rasulullaah ε faced him thrice and dropped him every time. (Abu Dawud, Tirmidhi)

The Fast Pace of Rasulullaah ε

Hadhrat Abu Hurayrah τ explains: "I did not see someone walking faster than Rasulullaah ε; he would walk so fast that it seemed as though the earth was being folded for him. In order to keep up with him we had to walk with great effort but his condition was such that he would not feel anything (feel any strain). **One of the qualities of Rasulullaah ε was that whenever he laughed, he would only smile.** If he turned his attention, then he would turn with full attention. He would lift his feet with strength when walking and he would walk so fast that the onlooker would feel that he is coming down a hill."

Section 5

The Eloquence and Clarity of Rasulullaah ε

Regarding the clarity and eloquence of his speech, it is accepted that Rasulullaah ε also had a great position in this aspect. It is also famous and well known that there was simplicity in the nature of Rasulullaah ε; his speech was clear, comprehensive, and meaningful. He would choose his words correctly and the words would be linked. The meaning of his speech would be clear and the sentences would be empty of every type of useless formality. He was granted concise speech (such words which had layers upon layers of meanings). There was wisdom hidden in every aspect of his speech. He was granted knowledge of the various languages (dialects) of the Arabs. **He would speak according to the ways of speech of every locality** and he would speak to the local people in their mother tongue in such a way that they would be astonished and filled with admiration for him. His linguistic skill was so profound that many a time the Sahabah ψ would ask the meaning of that speech (dialect).

Whichever person of a sound nature ponders over his speech will immediately recognize the nuances in his method of speaking to the Quraysh, the Ansaar, the people of Hijaaz, and the people of Najd. Similarly, he would speak to Mish’aar Hamdaani (from the people Dhu Mesh’ar), Tahfah Nahdi, Qutn bin Haaritha Alimi (from the Banu Ulaim bin Khabab), Ash’ath bin Qays and Waa’il bin Hujr Kindi (a chief of Hadhramaut, Yemen) differently from how he would

speak to the Quraysh of Makkah, the Ansaar of Madinah, and the people of Hijaaz.

The Blessed Letters of Rasulullaah ε

Study the method of speech of this letter that he wrote to Hamdaan:

"Indeed, your hills are low and land is hard. Animals graze in its lands that have no heirs. For us, only that wealth must be acquired from those animals and dates - which, according to the promise and religiosity, they give us and as Zakaat, the calf of the aged camels, the old cow that is not sent to graze and the red ram will be left, and on them as Zakaat, the cow and goat which has entered the sixth year and the horse that has reached the fifth year."

Rasulullaah ε's speech to the tribe of Nahd:

"May Allaah bless them in their milk, cream, and milk mixed with water, may He grant abundant wealth to their kings and may He increase their depleted waters. May there be blessings in their wealth and children. He who performs Salaah is a Muslim; he who gives Zakaat is pious; and he who testifies that there is no deity but Allaah is sincere. O Banu Nahd, the trusts of the era of ignorance are with you. Royal allowances will remain with you. Continue giving Zakaat and do not delay it. Remain balanced in the affairs of life and do not be lazy in Salaah."

He wrote the Nisaab of Zakaat for them:

"There is no Zakaat in an old camel or an old cow or its calf and such a horse for riding. Your animals will not be stopped from the grazing fields, nor will your large trees be felled, the milk giving animals will not be stopped as long as you do not hide hypocrisy in your heart and you do not break your promise. He who testifies to this agreement, it will be compulsory upon him to fulfil it; he who turns away, it will be compulsory upon him to give jizya."

He ε wrote this letter to Waa'il bin Hujr and the other prominent leaders of Yemen. He wrote that one goat from forty must be given as Zakaat, that which is not very lean or very fat, but of moderate stature. If they find any buried treasure, then they should give a fifth share to the Islaamic government. "**The virgin among you who commit adultery, he/she should be lashed a hundred times and be banished for a year. If an old person commits adultery, then he/she should be stoned.** Do not be lazy in the matters of Deen, and do not hide any of the obligatory duties given by Allaah j. Every intoxicant is forbidden." Waa'il bin Hujr used to pride over this letter addressed to him.

The text of this letter is totally different from the text of the letter that Rasulullaah ε wrote to Hadhrat Anas τ. The reason for this is that the eloquence according to those people was different and they used different types of words. **Therefore, Rasulullaah ε used those words in his letter that were part of their general speech at the time so that the matter could be clearly understood by them.** 'The matter' refers to that which was revealed to him ε. **He spoke**

the local language of the people and that which the people understood.

The Comprehensive Speech of Rasulullaah ε

Just as he said in the Hadith of Atiyyah Sa'di τ, *"The upper hand is better than the lower hand."*[1] Hadhrat Atiyyah τ explained that Rasulullaah ε spoke in their dialect.

It is stated in the narration of Aamiri that when they wanted to ask something from Rasulullaah ε, he would say, *"Ask your own."* According to the dialect of Banu Aamir, if a person wanted to ask something, then the person would be told, "Ask your own."

The daily speech of Rasulullaah ε, his clarity and eloquence, his comprehensive speech and wisdom filled speech, these are things that people have written books upon books about and they have gathered the different words and their meanings in various books. This is such a speech whose clarity and eloquence cannot be paralleled.

Take the following Ahadeeth of Rasulullaah ε as examples:

[1] The 'upper hand' refers to the one who gives charity and the 'lower hand' refers to the one who takes it.

"There is no difference in the blood of Muslims. The responsibility of the lowest person will be honoured just as much." (Abu Dawud, Nasa'i)

"The Muslims are like a handful (in unity) when compared to others."

"A person will be resurrected with whom he loves." (Bukhari, Muslim)

"There is no goodness in a friend who does not like for you that which he likes for himself."

"People are like mines." (Bukhari, Muslim)

"He who recognizes his worth will not be destroyed."

"The person who is consulted is trustworthy."

"May Allaah have mercy on that person who speaks good. If he did this, then it is as though he acquired booty and if he remained silent, then he remained safe."

"Islaam will remain safe and may Allaah grant you double reward." (Bukhari, Muslim)

"Indeed the most beloved to me and the person closest to me on the day of Qiyaamah will be that person whose character is worthy of praise. People love a humble person and he also loves the people." (Tirmidhi)

"He speaks useless things and he is miserly regarding those things that are definitely valueless." (Tirmidhi)

"The person who speaks by looking at the face of a person has no value in the sight of Allaah."
(Bukhari, Muslim, Abu Dawud)

Rasulullaah ε prohibited useless talk, useless questioning, destroying wealth, not giving small items, disobedience of one's mother, and burying daughters alive. (Bukhari, Muslim)

"Fear Allaah wherever you may be and follow a sin with a good deed immediately because good deeds wipes away sin and display good character with the people." (Tirmidhi)

"The best path is the moderate (middle) one."

"Remain moderate in friendship because it could be that the friend one day becomes your enemy." (Tirmidhi)

"Oppression will be darkness on the day of Qiyaamah."
(Bukhari, Muslim)

This statement is narrated from some of the Du'aa's of Rasulullaah ε:

"O Allaah, I seek such mercy from You that is only with You. Grant me guidance through that mercy. Gather my matters that have spread out, correct my destitute state, reform my heart, raise my apparent, purify my deeds, show me the

straight path, return my attachment and protect me from all evil. O my Allaah, I seek success from you when the divine decree is executed, provision to host the guest, the life of the pious and overpowering the enemy.' (Tirmidhi)

This and his sayings, sermons, lectures, Du'aa's, his replies, the treaties he made, and the countless things he said have been gathered by the scholars.

This speech is so lofty that it is neither possible to gauge the status of its grandeur, nor does anyone have the ability to frame his speech in exactly the same way.

For example, Rasulullaah ε said:

"The oven has become hot" (it means that the fight has reached its peak). (Muslim)

"He died his death."
"A believer is not bitten from the same hole twice."
(Bukhari, Muslim)

"A fortunate one is he who takes lesson from others."
(Muslim, Ibn Majah)

When one ponders over the apparent wording one will be astonished. Even more amazing is that this was the condition of the general day-to-day speech of Rasulullaah ε. What, then, can be said regarding his eloquent speech?

The Sahabah ψ said: "We have not seen anyone more eloquent than Rasulullaah ε." Rasulullaah ε said, "What

stops me from speaking eloquently when the Qur'aan was revealed in my dialect, such language that is clear and flowing?"

On one occasion Rasulullaah ε said:

"I am from among the most eloquent Arabs because I am linked to the Quraysh and I was raised among the Banu Sa'd tribe."

The benefit of this was that the flow and power of the language of the Bedouins and the clarity of the words of the city dwellers were both present in the speech of Rasulullaah ε. Moreover, the support of Allaah was included in the form of revelation, which cannot be comprehended by anyone else among man.

Umm Ma'bad ε explains the qualities of Rasulullaah ε: "There was sweetness in his speech and he would not resort to lengthy speech, nor was it very short. His speech was linked like a string of pearls. Rasulullaah ε had a loud voice and a beautiful voice."

Section 6

The Honourable Lineage of Rasulullaah ε, the Nobility of His Hometown and Place of Nurturing

There is no need to look too far to recognize the honour of the lineage of Rasulullaah ε, the nobility of his hometown

and value of the place of his birth. There is also no need to explain it and clarify it to the people. Rasulullaah ε was a chosen personality from the Banu Hashim family and he was linked to a family of the Quraysh. His lineage was most noble from his parents. He was a resident of Makkah Mukarramah, which is the most honoured city in the sight of Allaah and His servants.

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “Whatever time has passed over the children of Adam, I was sent in the best of those times.” (Bukhari)

Hadhrat Abbaas τ narrates that Rasulullaah ε said, “Allaah created the creation and the best creation from among them was I and He created me in the best time. Then Allaah j looked at the tribes and created me from the best tribe. Then He looked at the households and He created me from the best household. (Tirmidhi)

Hadhrat Waathila bin Asqa τ narrates that Rasulullaah ε said, “Allaah j chose Isma’eel υ from the children of Hadhrat Ibraheem υ. Then He chose Banu Kinaanah from the children of Hadhrat Isma’eel υ. Then He chose the tribe of the Quraysh from the Banu Kinaanah and He liked the Banu Hashim from the Quraysh, and then He created me from the noblest household of the Banu Hashim.” Imam Tirmidhi υ said that this Hadith is Hasan Sahih.

Hadhrat Ibn Umar τ is reported to have said in Tabari that Rasulullaah ε said, “Allaah looked at creation with the intent of selection, (from creation) He liked man; from man, He

chose the Arabs; from the Arabs, He chose the Quraysh; from the Quraysh, He chose the Banu Hashim. He granted the most honour to the Banu Hashim and He created me from them. So, I always remained among the lineage of the pure. **Listen well: he who loves the Arabs, he loves them on account of my love and he who hates the Arabs; he also hates them on account of hatred for me.”**

Hadhrat Ibn Abbaas τ narrates that the soul of Rasulullaah ε was, in the form of a light, presented in the court of Allaah two thousand years before the creation of Hadhrat Adam υ. That blessed light was engaged in the Tasbeeh of Allaah and the angels also engaged themselves in Tasbeeh upon hearing it. Thereafter, when Allaah j created Hadhrat Adam υ, He placed this light in his back. (Hadhrat Ibn Abbaas τ says that) Rasulullaah ε said, *“Allaah placed me in the back of Hadhrat Adam υ and brought him to earth and then I was transferred to the back of Hadhrat Nuh υ, then moved to the back of Hadhrat Ibraheem υ, and from Hadhrat Ibraheem υ I was moved from noble backs to a pure womb, to the extent that through my parents I was made apparent.* ***My parents, (from Adam υ) never engaged in Haraam activity (immorality).”***

The poetry regarding Rasulullaah ε of Hadhrat Abbaas τ is sufficient to testify to the authenticity of this Hadith. It is famous and well known.

Section 7

The Praiseworthy Characteristics of Rasulullaah ε in the light of the Ahadith

The perfections of the needs of life that were mentioned in the previous sections are of three types:

1. The virtue of less,
2. The virtue of abundance,
3. The re-action in varying conditions.

Balance in Eating, Drinking and Sleeping

However, in all conditions, all are unanimous that in the needs of life, it is praiseworthy to adopt less. Habit and the Shari'ah both teach that it is not good to sleep and eat too much. The wise among the Arabs and the thinkers among them feel that it is best to sleep less and eat less, while they feel it is bad to eat and sleep too much. Therefore, eating too much is a proof of greed and worshipping the desires. There is much harm for the worldly life and Aakhirah in this; sickness comes about from eating too much, the carnal self becomes burdensome and the mind becomes lazy.

Eating less shows a like for contentment. One gains complete control over the nafs and it is a proven method for breaking the desires and controlling them. One's health remains good, one's mind becomes clear and sharp.

On the other hand, sleeping too much is a sign of low courage, laziness, and weakness. The mind becomes lazy.

The life of a person is spent in useless activity. Because of this, the heart becomes hard and a person shows negligence in worldly and Deeni matters. Ultimately, the heart of a person becomes like that of a dead person.

These are things that are proven from continuous experience and undeniable witnessing. These are realities that nations accept from long ago and the contemporary wise people, as well as the old Arab poets, testify to. The sayings of the pious predecessors also contain this. It is such a universally accepted fact that there is no need for further proof. This is the reason why we have refrained from discussing this issue at length and have sufficed on a short discussion. **Rasulullaah ε adopted very little in terms of eating, drinking, and sleeping. In fact, he would have very little on the whole. This is a specialty of the life of Rasulullaah ε that cannot be separated from his life.** He also commanded others to do the same. Therefore, there is a great link between him and them as well.

Hadhrat Miqdaam bin Ma'dikarib τ narrates that Rasulullaah ε said, "The worst utensil a person fills is his belly. A few morsels suffice a person; that which keeps his back straight. But if assuming he has to eat more, then he should keep a third for food, a third for water and a third should be left for air." (Tirmidhi, Ibn Majah)

Remember, more sleep will come on account of eating more. Sufyaan Thauri α explained that it will be easy for him who eats less to wake up at night to stand (in worship). The following is narrated from some of the pious predecessors as

well: "Do not make a habit of eating too much, then you will drink a lot, then you sleep a lot and you will definitely find great loss."

The Habitual Practice of Rasulullaah ε regarding Meals

It is narrated that Rasulullaah ε would like more of the food on the food cloth for which many hands would gather. (Tirmidhi)

Ayesha ρ narrates that Rasulullaah ε never ate to his fill. If Rasulullaah ε was at home, then he would never ask the house folk for food, nor would he makes this apparent in vague terms. In the case where the house folk fed him, he ate and whatever people would give him to drink, he would drink.

In the hadith of Barirah ρ it is narrated that Rasulullaah ε said, *"I see that meat is being cooked in the pot."* (Bukhaari). Rasulullaah ε asked this because he felt that these people are giving me the meat of charity that is forbidden for him. For this reason Rasulullaah ε felt it appropriate to open up the reality of the matter and the thought of Rasulullaah ε ended up being correct. In order to explain the correct ruling, he said, "It is charity for them, but it is a gift for us."

From amongst the wise sayings of Luqmaan Hakim α is that he said to his son, "O my beloved son, when the belly of man is filled, his mind sleeps, and wisdom becomes dumb.

In such a case, the limbs of the body become unable to worship.” Hadhrat Sahnun α explains that knowledge is not appropriate for a person who eats a lot.

It is narrated in an authentic Hadith that Rasulullaah ε said, *“I do not lean, and eat.”* (Bukhari, Tirmidhi)

One form of leaning or reclining on a cushion and eating is that a person sits cross-legged and leans against something. In this case, a person is sitting in such a way that he is totally supported and the weight of his entire body is on the lower part. There are many who sit and eat in this (incorrect) way.

When Rasulullaah ε came to eat, he would sit on his heels, such that his knees would be upright. (Muslim)

Rasulullaah ε said: “I eat like a slave eats and I sit like other slaves sit (those who are humble).”

According to the research scholars, the Hadith of the pillow does not mean that a person should not recline to one side. This was the condition of the sleep of Rasulullaah ε as well and many authentic narrations are found in the books of Hadith regarding this.

The Hadith is narrated from Rasulullaah ε: *“My eyes sleep, but my heart remains awake.”* (Bukhari, Muslim)

Rasulullaah ε would sleep on his right so that he could give due importance to sleeping less. (Tirmidhi, Nasa'i)

One reason for sleeping while lying on the right side is that the heart is at the bottom when one sleeps on the left and the inner organs get very good sleep. Because of this, the nature of a person becomes heavy and he falls into deep and long sleep. This is contrary to when a person sleeps on his right; the heart is high and because of this he does not become too comfortable and it will easy to wake up after giving the body adequate sleep.

Section 8

Matters Worthy of Praise

The second type of virtue, which is the virtue of abundance, includes the abundance of Nikaah and the rise of fame and rank. Nikaah is definitely something which is praised commonly and in the Shari'ah. This is because it is proof of the completeness of man. From the beginning of creation, there has always been pride in marrying in abundance and it was a common practise. With regards to the Sharia, Nikaah is an accepted Sunnah in it.

Nikaah is a Sunnah

Hadhrat Abbaas τ explained that in this Ummah, the most virtuous is he who has many women in his marriage. (Bukhari)

Rasulullaah ε said, “Marry and procreate because on the day of Qiyaamah, I shall pride over the other Ummahs on account of your great number.”

Rasulullaah ε prohibited abandoning Nikaah. (Bukhari, Muslim)

The reason why Rasulullaah ε prohibited abandoning Nikaah is because the desires of a person are fulfilled through it and there is caution adopted in the gaze. Rasulullaah ε had emphatically advised:

“He who has the capacity to marry should marry because through Nikaah, his gaze remains pure and his private parts are protected. (Bukhari, Muslim)

It is for this reason that majority of the scholars have accepted Nikaah to be something that does not negate abstinence.

Hadhrat Sahl bin Abdullaah α explained that women were beloved to Rasulullaah ε. How, then, is it possible that it is better to stay away from them? The same is narrated from Ibn Uyaynah α.

Remember: it is also a proven reality that many Sahabah ψ, who were considered abstinent worshippers, had countless wives and slave women and they married many times.

It is proven from the narrations that Hadhrat Ali τ, Hadhrat Hasan τ and Hadhrat Ibn Umar τ, and many other Sahabah married many times and many Sahabah did not like that they pass away without being married.

Now, if the objection arises that Allaah j mentioned the virtue of Hadhrat Yahya υ by saying, "He did not desire women," then how can Nikaah and abundance of it be classified as good?

Similarly, in mentioning the virtue of Hadhrat Isa υ, Allaah said he did not marry and he remained away from women. The objection raised here could be that if Nikaah was a preferable deed, Hadhrat Isa υ would have definitely married.

Firstly, understand that when Allaah praised Hadhrat Yahya υ for his abstinence, it does not mean (as some scholars have erroneously taken it to mean) that he was impotent or he did not have a male organ. All the great scholars of Tafseer have refuted this with proof and they have clearly explained that being impotent (or not having a male organ) is a defect and **the Ambiyaa' were pure from every type of bodily defect.** The clear purport of this verse is that they were innocent from sin and the objective of this explanation is that they were completely restrained from sin. Some Mufassireen have explained that he had complete control over his desire. Some explained that he did not have desire for women at all.

From this it is evident that not having the ability to marry is a type of defect; the virtue lies in a person having complete ability to marry but strives to and gains control over his desire, just as was the case with Hadhrat Yahya υ. Then, such means were created by Allaah, as was the case with Hadhrat Yahya υ. In this case, it was understood to be such a virtue that Allaah j granted extra him control. The reason for this is that if a person has family, then even without want, a person will get engaged in worldly matters.

It is then something of great rank for a person, who was given complete ability of Nikaah, and despite being involved in it, is not negligent of the remembrance of Allaah at any time.

Despite Marrying, Rasulullaah ε was Engaged in the Dhikr of Allaah to the Maximum Limit

It was only Rasulullaah ε who acquired this stage for despite having many spouses, he was not negligent of the remembrance and worship of Allaah for even a moment. In fact, an increase in the number of spouses created an increase in his worship.[1] This is because he made them chaste, he fulfilled their rights; he earned for them and placed them onto the straight path of guidance. Rasulullaah ε clearly

[1] Hadhrat Ayesha ρ narrates that Rasulullaah ε would be engaged in speaking to us wives daily. The moment the sound of the Adhaan was heard, Rasulullaah ε would go so quickly to the Masjid, that it was as though he did not know us." (Translator)

explained to them that this abundance of spouses is not for worldly enjoyment. This is despite the fact that most people marry many women for the sake of worldly enjoyment.

The Things Beloved to Rasulullaah ε

Rasulullaah ε said, “Made beloved to me from your world are women and perfume, and the coolness of my eyes is in Salaah.” (Ahmad and An-Nasai)

This Hadith points out that women and perfume were two such things which, besides Rasulullaah ε, other people would gain worldly enjoyment from. However, what other people used to acquire worldly enjoyment from, Rasulullaah ε used only to acquire the eternal bounties of the Aakhirah from. **From perfume, the benefit for the Aakhirah was acquired for he would apply it and meet the angels.** Although there is an increase in desire for relations through applying perfume and it is a cause for being engaged in relations, but Rasulullaah ε used both things for the benefit of the Aakhirah and to break his desire. The centre of all the love of Rasulullaah ε was only for the pleasure of Allaah j.

Rasulullaah ε was immersed in witnessing the Divine Being of Allaah. He would be engaged in Du’aa’ and supplication with Allaah j. Rasulullaah ε clearly differentiated between the two loves and he clearly differentiated between the two conditions, saying: ***“The coolness of my eyes is in Salaah.”***

If we look deeply, we will realize that Rasulullaah ε was not only equal to Hadhrat Yahya υ, but he was higher in status. **Just as Allaah j protected Hadhrat Isa υ and Hadhrat Yahya υ from the trial of women,** He also protected Rasulullaah ε. But Rasulullaah ε had virtue over both of them because he did not remain unmarried; he married and he fulfilled his duties and obligations well.

Rasulullaah ε was given the ability that is necessary to fulfil the needs of women. In fact, he was given a great share of it. Therefore, the number of women Rasulullaah ε was permitted to marry others were not permitted (more than four).

Hadhrat Anas τ explains that during the night and day, Rasulullaah ε would come and go from his eleven spouses. Anas τ further explains that we would speak amongst ourselves **that Rasulullaah ε was given the strength of thirty men.** (Bukhari, Muslim, Nasa'i) The same is narrated from Hadhrat Abu Raafi τ. (Abu Dawud, Ibn Maajah)

It is narrated from Hadhrat Taa'oos α that in the matter of conjugal relations, **Rasulullaah ε was given the strength of forty men.** Hadhrat Safwaan bin Sulaym τ also narrates in a similar way.

The freed slave of Rasulullaah ε, Hadhrat Salma ρ says that one night, Rasulullaah ε stayed with all of his nine spouses and before going to each wife, he performed the

ghusl of Janaabat and he said, *"Doing this is purer and cleaner."*

It is explained that Sulaymaan υ said: "tonight, I shall have relations with my hundred and ninety-nine spouses" and he did this. (Bukhari, Muslim)

Hadhrat Ibn Abbaas τ explains that there were a hundred sperms in the back of Sulaymaan υ. He had three hundred wives and three hundred slave women. Naqqaash and others have explained that Sulaymaan υ had seven hundred wives and three hundred slave girls.

Despite Dawud υ being an ascetic and earning by the work of his hands, he had ninety-nine wives and he married the wife of Urya and completed a hundred wives.[1] Allaah notifies Hadhrat Dawud υ in the verse:

(One of them said,) "This is my brother. He has ninety-nine ewes, while I have only one ewe. He said, 'Give it to me!' and he has been harsh towards me in speech."

(Surah Saad, 23)

[1] This is an Isra'ili narration. What is drawn from the words of the Qur'aan is that a human being who has a proper nature, it is a good characteristic to take lesson from the incidents of others and if some incorrect desire arises, he should seek forgiveness from Allaah. Regarding this incident, it is not part of the grandeur and innocence of the Ambiyaa' υ, although it has been narrated in most Tafseer works.

Hadhrat Anas τ narrates that Rasulullaah ε said, “I have virtue over mankind because of four things; generosity, bravery, abundance of conjugal relations, and strength of capturing.”

The Grandeur and Status of Rasulullaah ε

Rasulullaah ε had grandeur and fame and all intelligent people take fame as something good because it is on account of fame and wealth that the greatness of a person is entrenched in people’s hearts. In stating the characteristic of Hadhrat Isa υ, Allaah j explains in the Qur’aan:

...He shall be celebrated in this world and in the Aakhirah and he will be from among those brought close (to Allaah).
(Surah Aal Imraan, 45)

It is also necessitated that there are many calamities hidden in fame and status; fame has proven to be very harmful for some. This is because a person becomes negligent of the Aakhirah on account of it. This is why some have criticized fame and have praised the opposite, i.e. living a low key, fameless life.

Remember, a fameless life is also praised in the Shari’ah and the desire for taking control of the world is looked at in a bad light.

However, Rasulullaah ε was given fame and status and the rank and status of Rasulullaah ε was entrenched in the hearts of the people. Rasulullaah ε had this honour in the era

of ignorance and after Islaam. The disbelievers of Makkah belied him, gave difficulty to his companions, made a great plot in their hearts to harm him, but when they clashed with Rasulullaah ε, they found themselves unable to dishonour the statements of Rasulullaah ε and they would do just as he said. There are countless famous narrations regarding this, that whenever those who had not seen Rasulullaah ε before saw him for the first time, they were left breathless.

It is narrated that when Qaylah (R.A) saw Rasulullaah ε for the first time, she began to tremble out of awe, so Rasulullaah ε said, *"O poor woman, be consoled."* (Bukhari, Abu Dawud, Tirmidhi)

Hadhrat Abu Mas'ood τ narrates that a person came to Rasulullaah ε and he began to tremble out of fear. Rasulullaah ε said, *"Be at ease; I am no king."* (Ibn Majah)

Rasulullaah ε acquired this high status on account of the honour and nobility of Risaalat and Nubuwwah. Allaah j chose Rasulullaah ε and granted him so much respect in the world that could only be deserving of such high honour and respect. Regarding the Aakhirah, there Rasulullaah ε will be the chief of the children of Adam υ as well. We have gathered all the subject matter of this section here.

Section 9

Wealth was also a means of Virtue and Nobility for Rasulullaah ε

The third type of virtue: that which is worthy of being praised in due to re-action in varying condition. Because of this virtue, any type of elevation will be acquired. For example: if there is an increase in wealth, then the wealthy person becomes honoured among the masses; people think that if they ever have some need, they will acquire the financial benefit from that wealthy person and thus fulfil their need. **Otherwise, wealth has no real virtue on its own.** Therefore, if the owner of wealth spends on the people at the time of need, or those who come to him with their needs, and he fulfils their need as best as he can, then he has acquired honour through his wealth to a certain degree. People will also praise him and he will entrench himself in the hearts of people.

In this way, wealth becomes a means of virtue and honour for the wealthy in the world. For success in both worlds, however, the objective of the wealthy person in spending his wealth in good avenues must be for the pleasure of Allaah j only. Then, whatever virtue is acquired, it will remain in all conditions and it will be a means of good remembrance for the people of the world.

Contrarily, when the wealthy person is miserly and he is always engrossed in increasing his wealth, then the increase of this wealth is actually loss and it will be a means of loss

for the wealth owner. This wealth will not establish a person on the path of safety, but it will push him into the deep valley of disgrace instead. **From this we come to know that wealth does not have any basis of virtue on its own, but its usage in giving benefit to people is a means a virtue.** Remember, the person who gathers wealth and he neither spend it in good avenues nor does he fulfil the needs of others, is not a wealthy person in reality. No intelligent person will praise him. Such a person will always remain poor and he will never reach the real objectives of wealth.

The example of this person is like that of a guard over treasure that is keeping the wealth of others as a trust. However, he does not have the right to spend from it and is thus similar to a person that is totally bankrupt. The truer sense of 'wealthy' is one who spends in good avenues because he acquires the benefits of wealth although the treasure by him may deplete.

In the light of this, ponder over the life of Rasulullaah ε and see what his way of dealing with wealth was. He was granted the treasures of the earth. The keys to the cities were given to him. **Booty was permitted for him ε (it was not permitted for any of the Ambiyaa' before him).** In his blessed life, Hijaaz, Yemen, the Arabian Peninsula, Shaam, and Iraq all came into his control. Wherefrom, the fifth share of booty, jizya and charities would come to him as well as treasures that even kings did not have. Valuable gifts would come from the kings of various countries. However, he never used them for personal

benefit, nor did he save a dirham for himself, but he would spend whatever came in the correct avenue. He would make others wealthy and he made the Muslims powerful through this treasure.

Rasulullaah ε said, “If I had gold equal to Mount Uhud (in weight), it would not please me to pass three nights and have a thing of it left with me, except what I retain for repayment of a debt.” (Bukhari, Muslim)

On one occasion, some gold coins came to him. He distributed them immediately but six gold coins remained. So he left them with a spouse of his (for distribution) but when he remembered his sleep went away and he rose and distributed it amongst the needy. He then said, *“Now sleep will come for me.”*

Rasulullaah ε passed away in such a condition that had his armour placed as security with a Jew in order to fulfil the expenses for his family. (Bukhari, Muslim)

Arrangement of the Maintenance of his Family and Relatives

Rasulullaah ε only took up the expenditure of his family, his food, clothing, and home. Besides this, he left everything. He would wear whatever came to him. Most of the time, he would wear homespun cotton cloth, a loincloth made of thick material, and he would give away garments that had embroidery to those who would be present. If there was no one present, he would keep it to give it to them. This is

because expensive clothes and possessions of luxury are not items of status; they are only for the adornment of women. The best clothing is that which is clean and of moderate quality and those present wear similar. It should never be such clothing that those who are sitting together will feel the discrepancy in clothing and one will feel inferior or superior because of what they are wearing. Such clothing is very strongly prohibited in the Shari'ah.

Generally, people pride over their possessions: 'My house is so beautiful and wide. The best of furniture is there. Servants are present all the time. There are luxury vehicles coming and going all the time.'

And the person who owns land, he is like a king; with wealth, booty, tax, and charities coming to him from all sides. However, he leaves all this and gathers the virtue of wealth and then he prides over this quality. He has consciousness and asks himself: 'What is the thing about wealth to pride over?' The answer becomes apparent: '**The matter to pride about is that wealth should be spent in the correct avenue.'** This was the basis of the abstention of Rasulullaah ε. Rasulullaah ε was not concerned about the temporary pleasures of the world and he would spend where others would be miserly.

Section 10

The Good Character of Rasulullaah ε

There are certain characteristics, which, if a person acquires, he will be classified as one who has praiseworthy character and noble etiquettes. The entire world is unanimous upon these characteristics and the honour they deserve. Even one of these characteristics would classify a person as worthy of honour and respect. **Now look at this blessed person who possesses (not one or two) but all these aspects of praiseworthy character.** The Shari'ah has praised all these aspects of noble character and it has passed the command to strive to acquire it. A glad tiding of eternal fortune is given to the one who has acquired it.

There are certain aspects of noble character that have been counted as a part of Nubuwwah. This is called 'good character'. In reality, good character refers to when there is a balance in the strengths of the nafs of man and there is no inclination to any particular side. All aspects of noble character were found in the noble being of Rasulullaah ε to the perfect degree, Allaah j explains in praise of Rasulullaah ε:

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

Verily, you are *(firmly stationed)* **upon an exalted** *(flawless)* **character** *(which no insane person can possess)***.**
(Surah Qalam, 4)

Ayesha ρ narrates that the character of Rasulullaah ε was the Qur'aan. He would be pleased by what it was pleased with and he would be displeased at that which it was displeased with. (Baihaqi)

Rasulullaah ε said, "I was sent to complete perfect character." (Ahmad)

Hadhrat Anas τ narrates that Rasulullaah ε's character was that of the best of people (the best from that of all the people). (Bukhari, Muslim) The same is narrated from Hadhrat Ali τ.

According to the research scholars, noble character was part of the nature of Rasulullaah ε. Rasulullaah ε did not acquire this character through some personal exercise or earning. This was a divine bounty. **From childhood, he was an embodiment of wisdom and intelligence.**

The same bounty was granted to all the Ambiyaa' ι. This will be clear like daylight for whoever does an in depth study of the incidents of the Ambiyaa' ι, from their childhood until they were deputed. This specialty can be easily recognized from the lives of Hadhrat Isa υ, Hadhrat Musa υ, Hadhrat Yahya υ, Hadhrat Sulaymaan υ and the other Ambiyaa'. All these good aspects of character were placed in their nature from the first day. Allaah j granted the Ambiyaa' knowledge and wisdom from the first day, as part of their nature. As Allaah j says:

وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

We granted him** (Yahya υ) **wisdom** (understanding of Deen and deep insight) **in childhood…
(Surah Maryam, 12)

The Mufassireen explain that Allaah j granted the knowledge of the book to Hadhrat Yahya υ from childhood.

Ma'mar α explained that when Hadhrat Yahya υ was two or three years old, the other children said to him, "Why do you not play with us?" he said, "Was I created to play?" Allaah j says:

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ

***Who shall confirm the word from Allaah** (will confirm the Prophet-hood of Isa υ)*
(Surah Aal Imraan, 39)

The purport of this is that Hadhrat Yahya υ confirmed Hadhrat Isa υ when the former was only three years old. Hadhrat Yahya υ testified that Hadhrat Isa υ is the 'word' of Allaah and soul.

In some narrations it is explained that Hadhrat Yahya υ used to verify Hadhrat Isa υ from the time he was in the womb of his mother. The mother of Hadhrat Yahya υ would say to Hadhrat Maryam ρ: "I feel that the child that is in my womb, out of honour, it prostrates to the child that is in your womb."

Allaah j has explained in the Qur'aan that Hadhrat Isa υ would speak to his mother; he said to Hadhrat Maryam ρ, *'Do not grieve.'* (Surah Maryam, 24). In this Qira'ah, whichever Qurra' say that there is the word 'tahtaha', the person speaking is Hadhrat Isa υ. It is also stated in the Qur'aan that Hadhrat Isa υ said the following in the cradle:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

He *(the child who was Isa υ)* ***said, "I am a slave of Allaah*** *(contrary to the beliefs of the Christians who claim that he is Allaah or Allaah's son)****. Allaah gave me a scripture*** *(the Injeel)* ***and made me a Nabi*** *(contrary to the beliefs of the Jews who claim that he was not a Nabi)****..."***
(Surah Maryam, 30)

Allaah j says:

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا

We explained the decision *(as mentioned above)* ***to Sulaymaan*** *υ* ***and granted wisdom*** *(understanding)* ***and knowledge*** *(keen sense of judgement)* ***to both of them.***
(Surah Ambiyaa', 79)

It is narrated regarding the wisdom of Hadhrat Sulaymaan υ that once when he was playing with other children, in play he passed the decision of stoning a woman.[1]

[1] Seeing this, Hadhrat Dawood υ was inspired to investigate the ruling he had passed with regard to stoning a woman in the same

Tabari α has written that when Hadhrat Sulaymaan υ got kingdom, he was only 12 years old. There is a similar story with Hadhrat Musa υ and Fir'awn, wherein Hadhrat Musa υ tugged the beard of Fir'awn, resulting in Fir'awn testing Hadhrat Musa υ to see if he was already of understanding, despite his young age.

The Mufassireen explain that the verse:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ

Before this** (period of Moosa υ)**, We had granted
Ibraheem υ his correct course
(keen understanding and guidance)
(Surah Ambiyaa', 52)

Mujaahid α and others have explained that the Tafseer of this is: 'during childhood, We granted him guidance.'

Ibn Ataa α explained that before creating Hadhrat Ibraheem υ, He chose him for Nubuwwah and Risaalat.

Some scholars have said that when Ibraheem υ was born, then Allaah sent an angel to him. The angel commanded him to recognize Allaah from the heart and remember Him using the tongue. Hadhrat Ibraheem υ replied, "I have done these

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way Hadhrat Sulaymaan υ had done when he was praying. The result of which was the woman being proved innocent and the true wrong-doers brought to justice.

things already." He did not say; "I will do so". From this it is apparent that Hadhrat Ibraheem υ was guided even before birth. **In one narration it is stated that Hadhrat Ibraheem υ was 16 years old when he was thrown into the fire and he was commanded to slaughter Hadhrat Ishaaq υ when Hadhrat Ishaaq υ was 7 years old. Hadhrat Ibraheem υ was only 15 years old when the incident occurred that led him to attaining conviction in the power and oneness of Allaah by means of the sun, moon and stars - their rising and setting.**

It is explained that when the stepbrothers of Hadhrat Yusuf υ made the secret plan of throwing him into the well, Allaah j informed Yusuf υ by means of revelation and the verse of Allaah indicates towards this:

وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَـٰذَا وَهُمْ لاَ يَشْعُرُونَ

We sent revelation to him** (as he sat on a rock in the well) **that you will certainly remind them of this matter** (sometime in the future) **when they will not realise** (who you are)**.
(Surah Yusuf, 15)

Many scholars of Seerah narrate that Hadhrat Aaminah bint Wahb explained that upon the noble birth of Rasulullaah ε, Rasulullaah ε spread his hands towards the earth and lifted his head to the sky.

Innocent from Error

It is narrated in another Hadith that Rasulullaah ε said, **"When I was a youngster, then a dislike for idols and poetry was created in my heart.** I did not do anything which the people used to do in the era of ignorance save on two occasions; there was a slight inclination in my heart, but on both occasions Allaah saved me. After this, never did my heart think of these things."

For the Ambiyaa' ι, the matter of perfecting character was resolute and the bounty of Allaah j came upon them continuously. The light of recognition shone in their hearts, to the extent that they reached this high rank where they were selected for Nubuwwah. They neither had to practice for perfect character and habits, nor did they have to strive. Allaah j says:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا

When Moosa υ reached his full strength and was fully grown *(had reached the age of physical and mental maturity)***, We granted him wisdom and knowledge** *(understanding)***. Thus do we reward those who do good.** (Surah Qasas, 14)

Besides the pure souls of the Ambiyaa' ι, we have seen such individuals that were created on a lofty pedestal of character. Indeed, every aspect of virtuous character is not present in them, but whatever virtuous character is present, through the grace and favour of Allaah, it will be easy for

them to acquire every aspect of noble character. Just as is seen that during childhood, there are certain children who are ahead of others in ways: intelligence, truthfulness and generosity and in some children, the opposite is seen. Through effort and continuous striving, a person of incomplete character completes his character; through exercise and striving, he acquires these praiseworthy qualities that were not present in him.

In terms of two different conditions, the varying stages of people are considered and every person is granted this divine ability only from Allaah j, upon which he was born.

On account of this, there was a difference of opinion among the previous scholars: whether good character was given naturally or whether it is acquired?

Tabari α has transmitted the view of some of the old scholars that good character is natural and it is placed in the nature of a person from the first day. A similar view comes from Hadhrat Abdullaah bin Mas'ood τ and Hasan Basri α. The correct view is that which we have stated.

Hadhrat Sa'd τ explains that Rasulullaah ε said, "A believer is born upon every characteristic besides lying and misappropriation."

Hadhrat Umar bin Khattaab τ adds the following in his narration: bravery and cowardice are two such characteristics which Allaah has placed in the nature of people where He felt appropriate.

Praiseworthy character and beautiful characteristics are countless. InshaAllaah, we shall mention a few basic principles here, and then clarify to what degree these characteristics were present in Rasulullaah ε.

Section 11

The High Level of Rasulullaah ε's Intellect

The root of all branches, the source of all springs, and the point of all circles, is intelligence. From it, the spring of knowledge and recognition gushes forth, and aspects like recognition, ingenuity, true thinking, far sightedness, expediency of the self, control over desires, good politics, planning, acquiring noble character, and refraining from evil character come about.

We have explained before that in terms of these specialties, Rasulullaah ε had a very high rank. He had reached this height of knowledge and recognition where, besides his blessed being, no other human could ever reach.

The high rank of Rasulullaah ε and the good qualities that come from this rank will be known by that person who researches the biography of Rasulullaah ε and studies the blessed Seerah with deep insight. He studies his ε comprehensive speech and makes an effort to understand his good habits. In reality, the person who creates an affiliation with the daily life of Rasulullaah ε can visualize his true high rank, the wisdom of his Ahadith and whatever was revealed in the Tauraat, Injeel and other divine books. A person who

knows the wisdom of the wise, the conditions of the previous nations, the way of reaching good etiquettes, and the sources of good habits. The scholars have also made the speech of Rasulullaah ε a guide and his indications a light of the path, e.g. through the example of the text of Rasulullaah ε, the formula of real beauty is learnt.

We shall mention medicine, accounting, shares of heirs and many other sciences in the chapter of miracles, Insha-Allaah. Remember, Rasulullaah ε did not acquire this noble character from some primary school, nor did anyone nurture him, he did not study from books, nor did he grow up in the company of the scholars. In fact, he was unlettered and he was not famous in any of the sciences we have just mentioned. Allaah j opened the blessed chest of Rasulullaah ε, He opened realities and recognition to him. He taught him knowledge and taught him Himself.

The knowledge of this you will get when you study the Seerah of Rasulullaah ε. This is such a proof of his Nubuwwah from which it is impossible to flee. I do not want to lengthen the discussion with incidents and the far-reaching decisions of Rasulullaah ε. In reality, the treasure of the wisdom-filled talks of Rasulullaah ε is so large that it is not within the ability of a person to gather it all, nor does any single person have the ability to gather all those advises in his memory. How broad the intelligence of Rasulullaah ε was, accordingly, there will be his wise talks. In addition, by means of revelation, there was knowledge of incidents that were to occur in the future that Allaah gave to

Rasulullaah ε and He also showed him views of His kingdom and strange aspects of His power. Allaah j says:

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيمًا

...and taught you what you knew not. The grace *(favours)* **of Allaah upon you has been tremendous indeed.**
(Surah Nisaa, 113)

A cursory study of the grace and favour of Allaah upon Rasulullaah ε will leave a person astonished and he will lower his head and his tongue will be silent. No one can fulfil the right of praising him ε.

Section 12

The Tolerant, Overlooking, Forgiving, and Patience Nature of Rasulullaah ε

There is a difference in these qualities. *Hilm* ‘tolerance’, explanation of such a state is that a person has complete control over all things and despite this he controls his emotions. *Tahammul* ‘forbearance’, this refers to such a state where during occasions of grief, a person is one who controls his nafs and when the moment difficulty comes, he does not become impatient and he does not lose his senses. *Sabr* ‘patience’, the meaning of patience is similar. *Af’* ‘overlooking’, this is when a person does not take others to task despite having the ability to do so.

It is stated that this is the etiquette which Allaah j taught to Rasulullaah ε. Allaah j says:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Adopt forgiveness** (overlook the harm that your enemies do to you)**, instruct** (order others to do) **what is right, and ignore** (shun) **the ignorant ones** (because it is futile to argue with them)**.
(Surah A'raaf, 199)

It is narrated that Rasulullaah ε asked Hadhrat Jibra'eel υ the meaning of this verse when it was revealed. He replied, "Wait, I shall ask the One Who Knows," He went and when he came he informed, "O Muhammad, Allaah j has commanded you that you should meet those who abandon you, give to the one who deprives you and forgive the one who oppresses you."

Allaah j says:

وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

...and patiently endure whatever difficulty) afflicts you. Verily, this (ability to bear difficulties with patience) is from among the most resolute of matters (demanding the most courage and determination)."
(Surah Luqmaan, 17)

And Allaah j says:

فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ

(O Rasulullaah ε! Regardless of the difficulties the kuffaar give you, you should) Exercise patience like the resolute

ones among the Rusul exercised patience (before you)...
(Surah Ahqaaf, 35)

Allaah j said:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

They should *(rather)* ***forgive and pardon. Do you not like Allaah to forgive you?*** *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like)* ***Allaah*** *(Who)* ***is Most Forgiving, Most Merciful.***
(Surah Noor, 22)

And Allaah j said:

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

Whoever exercises patience and pardons *(those who wrong them)****, this*** *(such an act)* ***is certainly among the most resolute of matters*** *(for it requires great courage)****.***
(Surah Shura, 43)

The tolerance and patience of Rasulullaah ε is not hidden from anyone as it is narrated in countless incidents. Even the most tolerant people will sometimes make errors and they will say something bad in a state of anger, **but no matter how much difficulty was given to Rasulullaah ε, the more his patience and ability to bear increased.** The more the

ignorant; filled with filth, troubled him, the more his tolerance increased.

Hadhrat Ayesha ρ explains that whenever Rasulullaah ε was given a choice between two matters, he would always choose the one that was comparatively easier, on the condition that it did not lead to sin. If it was some work of sin, then Rasulullaah ε would dislike it the most. **Rasulullaah ε never took revenge for anything done to him. However, if someone broke the limits of Allaah, then Rasulullaah ε would take recompense for the sake of Allaah.** (Bukhari, Muslim)

It is explained that when the teeth of Rasulullaah ε were injured and his ε face was wounded on the day of Uhud, it caused great pain to the Sahabah ψ. They said, "If only Rasulullaah ε could make du'aa' of misfortune for these people." He ε replied, *"I was not sent to curse people; I call to the Oneness of Allaah and I was sent as a mercy to the universe. O Allaah, grant guidance to my nation because these people do not know me."* (Bukhari, Muslim)

Hadhrat Umar τ said, "One day I said to Rasulullaah ε, 'May my parents be sacrificed for you. Hadhrat Nuh υ made du'aa' of misfortune for his nation and he said, **'O my Rabb! Do not leave even one of the Kaafiroon** *(alive)* **on earth.'** (Surah Noor, 26) If you make a similar du'aa' in our favour, then our future generations will be destroyed. (However, even though) the burden has been placed on your back, your face has been bloodied, and your teeth have been

martyred, yet you always made du'aa' of goodness in our favour; you said: *'O Allaah, grant my nation guidance, these people do not know me.'*"

Qaadhi Abul Fadhl α asks that (we) ponder over this statement and recognize the stages of virtue and goodness, good character, nobility of the self, perfect stage of patience and tolerance that it encompasses.

Rasulullaah ε not only adopted silence upon all the difficulty he was inflicted with, he did not say, 'O Allaah, forgive them', but he also was affectionate and loving towards them. He made du'aa' for them and he interceded for them by Allaah: *'Forgive them or grant guidance to them'*. He used the word *'my nation'* and went further by explaining the reason for his affection and love by giving the excuse for them that they did this on account of misunderstanding and ignorance. *'They do not know.'*

Embodiment of Justice and Equity

Once, immediately after Tabook, a person said to Rasulullaah ε "Be just. This is such a distribution in which the justice and pleasure of Allaah has not been considered." Rasulullaah ε did not expose the man to what he was ignorant of, instead, Rasulullaah ε only said this much, *'May Allaah have mercy on you. If I do not exercise justice, then who will? I shall be wretched if I do not exercise justice.'* Rasulullaah ε also stopped Hadhrat Umar τ, who sought permission to kill this hypocrite.

Ghaurith bin Haarith intended to kill Rasulullaah ε when he ε was resting in the shade of a tree and the other Sahabah ψ were also resting. He came, drew his ε sword and stood before Rasulullaah ε, “Tell me, who can save you from me now?” he said. Rasulullaah ε simply replied, *“Allaah.”* Hearing this, the sword fell from Gaurith bin Haarith’s hands. Rasulullaah ε picked up the sword and said, *“Now tell me, who can save you from me now?”* Gaurith replied, “You are one who forgives in the best way.” Rasulullaah ε forgave him and left him. Thereafter, Gaurith returned to his people and said, “I have come to you now from the best of people.”(Bukhari, Muslim)

The best example of Rasulullaah ε’s tolerance and forgiveness is also found in the story of the Jewish woman who mixed poison in the meat of the goat and fed it to him. When she was asked, she admitted (her guilt). It is mentioned in the authentic narrations that Rasulullaah ε forgave her. (Bukhari and Muslim)

Labid bin A’sam (the Jew) did black magic on Rasulullaah ε but Rasulullaah ε did not take revenge from him despite the fact that he ε was informed of this evil deed through revelation and all his deeds were opened up before him ε. Let alone taking revenge, Rasulullaah ε did not even show anger. (Bukhari, Muslim)

Similarly, Rasulullaah ε never took revenge from the leader of the hypocrites, Abdullaah bin Ubayy and his companions. This was despite being informed of the evil

deeds and useless talk of this hypocrite. Moreover, when certain Sahabah ψ like Hadhrat Umar τ sought permission to kill him, Rasulullaah ε stopped them saying. *"So it is not said that Muhammad (ε) kills his own companions."* (Bukhari, Muslim)

Hadhrat Anas τ narrates: "On one journey I was with Rasulullaah ε. Rasulullaah ε was wearing a shawl that had loose ends. A Bedouin came, caught the shawl, and began to pull Rasulullaah ε. He pulled so much that the ends of the shawl left marks on the blessed neck of Rasulullaah ε. The Bedouin said, "Load some of the wealth that Allaah has given you onto these two camels of mine because I shall not give from my wealth or from the wealth of my parents." Rasulullaah ε remained silent for a while and then said, *"The reality is that the wealth belongs to Allaah (and) I am only the servant of Allaah."* Then he ε said, *"O Bedouin, revenge will be taken from you for what you did to me."* The Bedouin replied, "That will never happen." Rasulullaah ε asked, *"Why?"* **"Because you do not respond to evil with evil,"** replied the Bedouin. Hearing this, Rasulullaah ε smiled and commanded that one camel be loaded with barley and another loaded with dates and both given to the Bedouin. (Bukhari, Muslim)

Hadhrat Ayesha ρ narrates: "I have never seen Rasulullaah ε taking revenge on anyone. **Yes, if someone trampled the stipulated boundaries of Allaah, then he would take revenge on him.** Besides Jihad in the path of Allaah, he did not hit anyone using his hand, he did not hit

any servant, nor did he hit any woman." (Bukhari, Muslim, Tirmidhi)

On one occasion, a person was called before Rasulullaah ε and the Sahabah ψ informed Rasulullaah ε: "This person intends to kill you." Rasulullaah ε said, *"Do not fear, and do not fear, even if you do have that intention, Allaah will grant you control over me never grant you control over me."* (Ahmad)

The Insolence of a Jew and the Tolerance of Rasulullaah ε

Before accepting Islaam, Zayd bin Sa'nah came to request payment of a debt owed to him. He pulled the shawl from shoulders of Rasulullaah ε, knotted his clothes, caught him ε and said most insolently, "O Banu Abdul Muttalib, you are very closed-fisted, (i.e. you do pay your creditors well.)" Hadhrat Umar τ replied sternly to Zayd bin Sa'nah and scolded him, whereas Rasulullaah ε kept smiling. **Finally Rasulullaah ε said, *"O Umar, we should say something better; you should have told me to pay my debt and you should have advised him to request payment in a good way."*** Then he ε said, *"There are three days left for expiry of the payment date."* He commanded Hadhrat Umar τ to pay the debt and to give him 20 saa' extra because he scolded him harshly. Looking at this, Zayd bin Sa'nah (the Jewish scholar) was affected so much by the prophetic character of Rasulullaah ε that he accepted Islaam.

Hadhrat Zayd bin Sa'nah τ used to explain that he personally witnessed all the signs of Nubuwwah in the face of Rasulullaah ε but there were two things which he could not come to know. One was 'his tolerance overpowers his not been informed' and the other was 'whatever ignorant treatment was meted out to him, he would respond with only mercy'. So he tested these two things and he found them in Rasulullaah ε.

It is impossible for us to gather all the Ahadith that have been narrated about the broad heart of Rasulullaah ε, his tolerance, patience, and forbearance, all which he exercised in accordance to the circumstances. Therefore, we felt it appropriate to mention only the authentic narrations and those that have reached the level of Tawaatur. How much difficulty the Quraysh inflicted upon him during the era of ignorance! Yet he adopted patience regarding these people and he tolerated this difficulty with great forbearance. At the end, Allaah j granted him victory over the Quraysh and he became a ruler over them.

Even though the Quraysh harboured the ill intent of destroying Rasulullaah ε and his followers, Rasulullaah ε did nothing but forgive them (when he conquered them).

On the day of the conquest of Makkah, Rasulullaah ε asked the disbelievers of Makkah, *"What do you think regarding the treatment I shall mete out to you?"* They replied, "We have no hope of anything but goodness from

you. You are a noble brother and the son of a noble brother." Rasulullaah ε said, *"Today I shall repeat before you what my brother Yusuf υ said to his brothers:*

قَالَ لاَ تَثْرَيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

He** (Yusuf υ) **said, "There shall be no blame on you today** (no revenge will be taken)**. May Allaah forgive you. He is the Most Merciful of those who show mercy."
(Surah Yusuf, 92)

Go; today you are all free." (Nasa'i)

It is narrated in Muslim from Hadhrat Anas τ that once 80 people dismounted at Fajr time at Tan'eem. They had come to kill Rasulullaah ε but they were all caught. Rasulullaah ε then freed all of them. On this occasion, Allaah j revealed the verse:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللّٰهُ بِمَا تَعْمَلُونَ بَصِيرًا

It is Allaah Who restrained their hands from** (fighting) **you and your hands from** (fighting) **them right in Makkah** (at Hudaybiyyah) **after granting you dominance over them** (when the Muslims captured fifty Mushrikeen who intended to attack them)**. Allaah is always Watchful over what you do** (and makes events happen for the best. Therefore, although the Muslims would have defeated the Mushrikeen had a battle been fought, Allaah knew of more benefit in the treaty and did not allow a battle to take place)**.

(Surah Fatah, 24)

And Abu Sufyaan τ, he who had come with an army comprising of various tribes, he who got the uncle of Rasulullaah ε martyred, he who martyred the companions of Rasulullaah ε, he who mutilated their bodies, he, he came before Rasulullaah ε (after Hadhrat Abbaas τ gave him safety) and Rasulullaah ε forgave him and said to him in a loving tone, *"O Abu Sufyaan, goodness be for you, has the time not come for you to say 'there is no deity but Allaah'?"* Abu Sufyaan replied, "May my parents be sacrificed for you. What a tolerant nature you have, to what a great extent do you keep up ties and you are very noble."

The character of this blessed being was such that if he ever became angry for some reason, he would show very little of it, and he would quickly become pleased again.

Section 13

The Generosity and Nobility of Rasulullaah ε

The words *'jood'*, *'karam'*, *'sakhaawat'* and *'samaahat'* are close in meaning. However, some scholars have explained a difference between them:

'karam' means 'for a person to spend with a happy heart in those places where it is necessary to spend and there is possibility of people taking maximum benefit from it'. People all refer to this as *'jur'at'* and it is the opposite of *'nadhaalat'*.

'Samaahat' is 'when a person happily foregoes his right which is with others. This is the opposite of *'Bukhl'*.

'Sakhaawat' is 'a person spends easily and he stays away from that which is not praiseworthy.' This is similar to *'jood'* the opposite of which is 'to be straitened'.

There was none equal to Rasulullaah ε in these noble characteristics, nor could anyone challenge him. Whoever recognized him would praise his noble character.

Hadhrat Jaabir τ explains that Rasulullaah ε never replied 'no' to anyone who asked. (Bukhari, Muslim). Hadhrat Anas τ and Hadhrat Sahl τ narrate the same. (Muslim)

Hadhrat Ibn Abbaas τ narrates: "Rasulullaah ε was the most generous amongst people and he ε would become even more generous during the blessed month of Ramadhaan. Hadhrat Jibreel υ would meet him daily, and due to this he would be more generous than a fast wind (which causes beneficial rain). (Bukhari, Muslim)

Hadhrat Anas τ narrates: "Once a person asked of Rasulullaah ε, so Rasulullaah ε gave him so many goats that it filled a valley. That person came to his nation and began to announce that everyone should become Muslims because 'Muhammad ε gives so much that he has no fear of poverty and destitution'." (Muslim)

Similarly, it is narrated that Rasulullaah ε would give one person a 100 camels (he did this more than once).

Rasulullaah ε also gave Safwaan 100 camels thrice. Even before proclaiming Nabuwwah, this was the condition of the generosity of Rasulullaah ε. Seeing this, Waraqah bin Naufal said to him: “you lift the burdens of the weak and you tolerate the expenses of the destitute.” (Bukhari, Muslim)

Rasulullaah ε returned the prisoners of Hawaazin even though they numbered around 6000. (Bukhari)

Once he gave Hadhrat Abbaas τ so much gold that he could not even carry it. (Bukhari)

90000 Dirhams were brought to Rasulullaah ε and he placed it on a mat. Then he began distributing it from there. Rasulullaah ε did not refuse anyone who asked until all the Dirhams were finished.

Once a person came to Rasulullaah ε and asked for help. Rasulullaah ε told this person: “I do not have anything with me at the moment. (But) you can buy in my name, and I will pay the price for it when money comes.” Hadhrat Umar τ then said, “Allaah j has not given you difficulty which you do not have the ability for.” Rasulullaah ε did not take this statement well. In this time a person of the Ansaar said, “O Rasul of Allaah, open your heart and spend and do not fear straitened conditions from Allaah.” When he heard this, Rasulullaah ε smiled and said, “I was commanded with this.” (Tirmidhi)

Hadhrat Mu’awwidh bin Afraa’ τ narrates: “I presented a basket of dates and wood as a gift to Rasulullaah ε, so he

gave me two handfuls of gold and jewellery." (Ahmad, Tirmidhi)

Hadhrat Anas τ explains that Rasulullaah ε would not store away and keep things for later.

Hadhrat Abu Hurayrah τ narrates that a person came asking before Rasulullaah ε so Rasulullaah ε gave him half a 'wasaq' that he borrowed. Later, the person whom Rasulullaah ε had borrowed from came and asked for his amount. Rasulullaah ε gave the command that he be given a full 'wasaq' saying, *"Half the 'wasaq' is the returned debt and the other half is a gift for you."*

Section 14

The Bravery and Independence of Rasulullaah ε

'Shujaa'at' refers to bravery. This is when the power of anger remains subject to the power of the intellect. *'Najdat'* refers to when the self of a person is as ease at the time of death. Being this way is deserving of praise.

The rank of Rasulullaah ε's boldness and fearlessness was known by everyone. **In difficult and extremely dangerous conditions, when the feet of great people shook and ran, Rasulullaah ε remained resolute in his place.** He ε neither went ahead, nor did he fall behind. Where the bravest would flee or move back, he did not even slip.

It is narrated from Hadhrat Baraa' τ that a person asked him, "Were you from among those that fled from Rasulullaah ε on the occasion of the battle of Hunayn?" He replied, "But Rasulullaah ε was not from among those who turned back. I saw with my own eyes that he was mounted on his white mule and Hadhrat Abu Sufyaan τ was holding the reins and Rasulullaah ε was saying, 'I am the Nabi, not a liar, I am the son of Abdul Muttalib.'" (Bukhari, Muslim)

On that day, it was proven that none were braver than Rasulullaah ε. Some have explained that Rasulullaah ε dismounted his mule, and proceeded on foot, telling them to go forward.

In Sahih Muslim, it is narrated from Hadhrat Abbaas τ: "When the Muslims had an encounter with the disbelievers, the Muslims fled, falling back, but Rasulullaah ε began to spur his mule towards the disbelievers. I was holding the bridle of the mule of Rasulullaah ε, checking it from going very fast, and Abu Sufyan τ was holding the stirrup of the (mule of) Rasulullaah ε who said, *'Abbas, call out to the people of al-Samura'...*"

In some narrations it is mentioned that when Rasulullaah ε was angry, his anger was only for the Being of Allaah and at that time nothing could stand in the face of it.

Hadhrat Ibn Umar τ explains: “I have never seen someone braver, more filled with courage, more generous, more happier in every condition, than Rasulullaah ε.”

Hadhrat Ali τ explains that during battle, when the battlefield would be in commotion and the fighting would heat up, then (at such a delicate time), “We would shield ourselves by Rasulullaah ε for he would be closer to the enemy than us. There is no doubt that on the occasion of Badr, we shielded ourselves by of Rasulullaah ε. He was ahead, very close to the enemy, and calling for bravery.”

Anas τ explains: “The firm-hearted amongst us were considered to be the ones who fought side by side with Rasulullaah ε at that time.” (Muslim)

He also said: “During battle, the brave was considered the one who was with Rasulullaah ε because Rasulullaah ε would go very close to the enemy.”

Hadhrat Anas τ narrates: “Rasulullaah ε was the most handsome, the most generous and the bravest. One night, the entire Madinah was fearful because of a strange noise. Some people gathered and went towards the noise. Shortly thereafter they met Rasulullaah ε. Rasulullaah ε had gone investigating it before they could gather. Rasulullaah ε was mounted on the bare backed horse of Hadhrat Abu Talha τ and a sword was hanging from his neck. He ε consoled the people and said *‘Do not fear’*.” (Bukhari, Muslim)

Hadhrat Imraan bin Husayn τ explains that Rasulullaah ε would be the first to strike when he faced an enemy.

On the occasion of the Battle of Uhud, Ubayy bin Khalaf was seen going around screaming, “Where is Muhammad? If he escapes me today then I am destroyed.” He went around saying, “I have a horse. I shall feed it a basket of grain daily so that I can mount it and fight him (Rasulullaah ε).” Hearing this, Rasulullaah ε said, *“Allaah willing, I shall slay you.”* On the day of Uhud, when his eye fell on Rasulullaah ε, he sped his horse towards him ε. The Muslims went forward to stop him but Rasulullaah ε said, *“Let him come.”* Rasulullaah ε then took the spear of Haarith bin Sam’ah τ and advanced. When the disbelievers saw this they fled (in fear) like the flies on the back of a camel when it hits its tail. After this Rasulullaah ε faced him and struck his neck with the spear. The strike was so strong that it caused Ubayy bin Khalaf to fall from his horse and roll over and over. Some narrations state that his rib broke. He returned to the Quraysh saying: “Muhammad (ε) has killed me!” The Quraysh consoled him saying that (his injury) was nothing to worry about (was not serious as it appeared to be just a scratch). **He said, “The pain I experience right now, if it is distributed amongst all the people, they will all die. Did Muhammad (ε) not say that he will kill me? By Allaah, even he spits on me, I shall be destroyed.”** While they were taking him back to Makkah, this accursed man went to hell at a place called Sarif.

Section 15

The Modesty and Consideration of Rasulullaah ε

'Hayaa' refers to such a state which is seen on the face of a person when such an action takes place from which dislike is felt, or it is better not to do such a deed.

However, *'Overlooking'* is when a disliked action is done, such an action which human nature averts, and a person acts casually towards it.

In terms of *'Hayaa'* (modesty/shame/shyness), Rasulullaah ε was the furthest ahead and with regards to *'Overlooking'* he was someone who adopted it the most with regard to weaknesses.

Allaah j says:

إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

Indeed this (arriving too early and remaining behind afterwards) **hurts the Nabi ε, but he is shy for you** (he does not tell you lest you feel offended)**.** (However,) **Allaah does not shy away from the truth** (and makes it clear to all without exception)**.**

(Surah Ahzaab, 53)

Hadhrat Abu Sa'eed Khudri τ explains that Rasulullaah ε was more bashful than a veiled, virgin woman and if Rasulullaah ε did not like anything, then his dislike

could be seen on his face. The blessed face of Rasulullaah ε was delicate and the skin of his face was soft. Because he possessed great modesty and nobility of the nafs, he would not mention to anyone of what he disliked. (Bukhari)

Hadhrat Ayesha ρ explains that if a disliked deed was done by anyone, then Rasulullaah ε would not say, 'What has happened to so-and-so that he does such a thing?' Instead, he would say, *'What has happened to the nation that the people do this or say this?'* In this way he would prohibit the action. (Abu Dawud). **He would never take the name of the person who did the action.**

Hadhrat Anas τ narrates: "Once a person with some yellowness on his body came to Rasulullaah ε. Rasulullaah ε did not say anything to him as he would not discuss the disliked actions of a person to his face. When the person went away from the gathering, he ε said, *'If only you would have told him to wash that yellow off.'*" (Abu Dawud, Tirmidhi). (In one narration, the words, *'take off'* are narrated instead of *'wash off'*.)

Hadhrat Ayesha ρ narrates that Rasulullaah ε did not speak lewdly, nor did he swear. He would not speak loudly in the markets nor would he avenge evil with evil; forgiving and overlooking was an inseparable part of his life. (Tirmidhi, Ahmad). The exact same words are mentioned in the Tauraat and Abdullaah bin Salaam τ and Abdullaah bin Amr bin Aas τ have narrated them.

It is also narrated that Rasulullaah ε would not look into the eyes of anyone and speak due to shyness.

If Rasulullaah ε saw the disliked action of anyone, then his dislike could be noticed immediately. Despite this, he would only indicate towards it.

Hadhrat Ayesha ρ narrates that she never looked at the private parts of Rasulullaah ε.

Section 16

The Good Ways and Dealings of Rasulullaah ε and How He Won the Hearts of People

There are many Ahadith narrated in the hadith works about the good character and good ways of Rasulullaah ε.

Hadhrat Ali τ mentions these qualities of Rasulullaah ε: "He had an open heart, he was truthful in speech, soft in nature and the most noble."

Hadhrat Qays bin Sa'd τ narrates that once Rasulullaah ε came to them. He ε explained the entire coming of Rasulullaah ε. Then he ε intended to depart so Hadhrat Sa'd τ placed a thick shawl on his mule and presented his conveyance for Rasulullaah ε to mount and he mounted. Then Hadhrat Sa'd τ said to his brother Qays, "Qays, you go with Rasulullaah ε." Qays τ explains: "Rasulullaah ε told me to mount the same mule, sitting behind him, but I did not accept. Then he said, 'you should

mount the mule sitting behind me or return.' Subsequently, I returned." (Abu Dawud, Ahmad, Nasa'i, Ibn Maajah)

Another narration explains that Rasulullaah ε told him to sit in front on the same mule. **This is because the owner of the conveyance has the right to sit in front.**

Rasulullaah ε would let people come close to him and he would not chase them away. **He would honour the noble of every nation and would make them the leaders of their nation.** He was very cautious regarding being harsh to anyone and he was cautious with regard to creating such conditions that would turn anyone away.

Rasulullaah ε kept a complete watch over the character of the Sahabah ψ and he would give every person in his company an equal share. Whoever sat in the company of Rasulullaah ε would think that Rasulullaah ε honours him the most. If someone came for some objective and began to mention his need while very close, then he would listen to the need of the person patiently and properly until the person completed his talk and moved back. **If a needy person mentioned his need in front of Rasulullaah ε, then Rasulullaah ε would fulfil his need and let him return. If it was not possible at that time, then he would speak in a sweet, hopeful tone and console the person so that he could be put at ease.**

In essence, the character of Rasulullaah ε was so noble that people took him to be their father (in fact, even more

than that). All the Muslims were equal in the eyes of Rasulullaah ε.

Hadhrat Ibn Abi Haalah τ says the following in praise of Rasulullaah ε: “He ε was a person who would laugh, he had good character and a soft nature. He was not harsh, severe, uncultured, or vulgar. He did not seek out faults and he did not flatter. He would overlook disliked things and no one would return hopeless from him.”

Allaah j says:

فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ

It is because of the mercy of Allaah that you (*O Muhammad ε)* **are lenient** *(gentle, forgiving, soft-hearted)* **with them** *(with the Sahabah)***. If you had been ill tempered and hard-hearted, they would have all dispersed** *(run away)* **from around you.**
(Surah Aal-Imraan, 159)

Allaah j says in another verse:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

(However, until punishment comes, you should) ***Resist*** *(their)* ***evil*** *(and oppression)* ***with that which is best*** *(by forgiving them and being good to them)****. We know best what they ascribe*** *(what they say and do and We shall therefore punish them appropriately)****.***

(Surah Al-Mu'minoon, 96)

Whoever invited Rasulullaah ε, he ε would accept the invitation.

Whoever gave a gift, he ε would accept it, even if it was a piece of meat. He would also give something in exchange. (Bukhari)

Hadhrat Anas τ narrates: "I served Rasulullaah ε for ten years but he never said 'uff' to me. He never asked, 'Why did you do this?' about something I did and if I did not do something, he would not ask, "Why did you leave it." (Bukhari, Muslim)

Hadhrat Ayesha ρ narrates that Rasulullaah ε had the best character. Whoever from amongst his companions or his household called him, he ε would verbally respond.

Hadhrat Jareer bin Abdullaah τ narrates: "Ever since I accepted Islaam, Rasulullaah ε never stopped me from coming to him. **Whenever I looked at him, I found him smiling."** (Bukhari, Muslim)

The Final Rasul ε would Mix with the General People

Rasulullaah ε would mix with the people and joke with them. He would speak to them, play with the children, and let them sit in his lap. He would accept the invitation of the free, the slave man, the slave girl and the poor. He would travel to the far end of the city to visit the ill. He would

accept the excuse of every person (even if he knew that the person was wilfully making up some excuse) and he would take the person to be excused.

Hadhrat Anas τ explains that if someone spoke softly to Rasulullaah ε, he ε would place his ear close and he would not move until the person himself drew back. (Abu Dawud, Tirmidhi, Ibn Majah)

If someone took his hand at the time of shaking hands, then he would not withdraw his hand until the person did so first. It never happened that he placed his knees ahead of the knees of his companion. He would greet whomever he met with Salaam and he would be the first to shake hands with his companions. It was never seen that he would stretch his legs before his companions such that others would feel straitened. He would honour whoever came to meet him greatly; most of the time he ε would spread his shawl and he would even give his bed. If the person declined to sit on the bed, he would emphasize upon him to sit. **He ε would call his companions by their patronymic titles and he would call them by good names and names they liked. He would not interrupt the talk of anyone. However, if a person exceeded the limits of balance, then he would stop him using appropriate words or he would get up.**

Fulfilling the Need of Every Person

It is also narrated that if a person came and sat close by while Rasulullaah ε was engaged in Salaah, he ε would shorten his Salaah and find out about the need of the person.

Once he heard the talk of the person, he would once again commence his Salaah.

He would always be smiling. He had a very pure self. However, when the Qur’aan would be revealed or he would begin to deliver a lecture or a discourse (then there was no smile).

Hadhrat Abdullaah bin Haarith τ explains: “I have never seen someone who smiled more than Rasulullaah ε.” (Tirmidhi, Ahmad)

Hadhrat Anas τ explains that the servants of Madinah filled water and brought it to Rasulullaah ε and he placed his hands in each utensil. He mostly needed to do this in winter. (Muslim). The people would do this for blessings.

Section 17

The compassion and mercy of Rasulullaah ε and he would console and love the creation

The compassion that Rasulullaah ε had for the creation, and the consoling that he did, is mentioned in the Qur’aan in the following words:

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

The difficulties that afflict you are very distressing to him. He is anxious for *(good to come to)* **you and extremely forgiving and merciful** *(gentle and kind)* **towards the Mu'mineen.**
(Surah Taubah, 128)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent you *(O Muhammad ε)* **as a mercy to the universe** *(to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation)*.

(Surah Ambiyaa, 107)

Some scholars have explained that one of the virtues of Rasulullaah ε is that Allaah j granted him ε two of His Own Names:

بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

...extremely forgiving and merciful *(gentle and kind)* ***towards the Mu'mineen.***

(Surah Taubah, 128)

Ibn Shihaab α explained that when Rasulullaah ε went for the battle of Hunayn, he ε gave Safwaan bin Umayyah three herds of goats with a hundred goats in each herd.

Ibn Shihaab α says that Sa'eed bin Musayyab α explained that Safwaan bin Umayyah τ said, "From the creation, the most hated to me was Rasulullaah ε, but he continued giving me. Then it came to the time when the being of Rasulullaah ε became the most beloved to me." (Muslim)

A Good Way of Reforming a Bedouin

Once a Bedouin came and asked of Rasulullaah ε. Rasulullaah ε gave him and asked, *"Have I been good to*

you?" The Bedouin replied, "No. You have not done any good to me."

Hearing this, the Muslims became angry and they rose to hit him but Rasulullaah ε indicated towards them, stopping them. Rasulullaah ε then stood up, went home, called the Bedouin from there and gave him wealth again.

After this Rasulullaah ε asked the Bedouin, *"Did I treat you well now?"* The Bedouin replied, "Yes. May Allaah grant you, your household, and (your) tribe the best reward." Rasulullaah ε said, *"Whatever you wanted to say at the time, you said correctly but I feel that in the hearts of my companions there has been some ill feeling created towards you. If you feel it appropriate, then whatever you said to me in seclusion now, you should repeat it before my companions so that the ill feeling towards you can be removed from their hearts."* The Bedouin agreed.

The next morning or evening, the Bedouin came and Rasulullaah ε said, "Whatever the Bedouin said, it is done but afterwards I gave him more. Now I think that he is contented. Am I saying what is correct?" the Bedouin said, "Yes. May Allaah grant you, your family, and your tribe a good reward." After this, Rasulullaah ε explained: "My example and the example of this person is like that of a person whose camel has run away and people have begun to run behind it but as they do so, the camel flees further. Finally the owner of the camel calls the people and says, 'Leave me and my camel, for I have more mercy on it than you and I know its habits better than you.' Then the owner

goes to the camel and shows it lush land, holds it and makes it sit down. Then he places the palanquin and sits straight on it. If I did not stop you and had let you kill him for something useless, he would have entered hell."

It is also explained that Rasulullaah ε used to say, "No one should bring to my attention any bad news of my companions because it is my desire that whenever I come to you, my heart is clean regarding all of you." (Abu Dawud, Tirmidhi)

Rasulullaah ε's Affection for His Ummaah

The result of this affection for his Ummah was that he would like ease and he would turn away from certain things only so that it should not become compulsory on the Ummah. He ε said, *"If I did not have fear of difficulty on the ummah, I would have made Miswaak compulsory with every wudhoo."* (Ahmad)

The same is narrated regarding Salaah at night (Tahhajud). (Bukhari, Muslim)

Similarly, he ε prohibited continuous fasting (saum wisaal).

He ε also disliked the entering of the Ka'bah and performing Salaah because there was fear of the Ummah falling into difficulty. (Abu Dawud, Tirmidhi, Ibn Majah)

It was also part of his affection that he would shorten the Salaah. (Bukhari, Muslim)

It was also out of his affection that he made the following du'aa', "O Allaah, whichever person I spoke ill towards or cursed, then turn my curse to purity, mercy, supplication and a means of becoming close to you on the Day of Qiyaamah." (Bukhari, Muslim)

When his nation accused him of lying, Jibreel υ came to him and said, "Allaah j has heard the baseless talk of your nation regarding you and Allaah also knows that your nation refutes what you say. Therefore, Allaah has commanded the angel that is in charge of the mountains to do whatever you command." Together with this, the angel of the mountains sent Salaah in a loud voice and said, "Give us whatever command you want. If you want, then we can join these two mountains and crush the area in between (and the people in it)." Rasulullaah ε said, *"No, I have firm hope that Allaah will create in their future progeny such people who will have conviction in the Oneness of Allaah. They will believe Allaah to be One without any partner and they will not accept any partner for Him."* (Bukhari, Muslim)

Ibn Munkadir explains that Jibreel υ said, "Allaah has commanded the sky, earth and mountains to obey you." But Rasulullaah ε said in reply, *"I give my Ummah respite; (so that) perhaps Allaah will grant them the ability to repent in the future."*

Hadhrat Ayesha ρ explains that whenever Rasulullaah ε was given a choice between two matters, he ε would always choose the easier one.

Hadhrat Ibn Mas'ood τ narrates: "Whenever Rasulullaah ε delivered a sermon, he would consider our nature and he would think that we should not feel tired. (Bukhari, Muslim)

Hadhrat Ayesha ρ narrates that once she mounted a camel that was stubborn so she tried to move it strongly. Rasulullaah ε said, *"Adopt softness."* (Muslim)

Section 18

How Rasulullaah ε Fulfilled his Promises and Mended Ties

Hadhrat Abul Hamsaa τ narrates that he undertook a business transaction with Rasulullaah ε before Rasulullaah ε proclaimed Nabuwwat and there was a balance to give. "I said, 'Wait here, I shall bring the balance and give it to you now.' However, I forgot about my promise after going away. Coincidentally, I remembered my promise after three days. I went there and I saw Rasulullaah ε waiting at that place. **Even then, he only said, *'Young man, you have placed me into difficulty as I have been waiting here for you for three days.'*** "(Abu Dawud)

Hadhrat Anas τ narrates that whenever a gift came to Rasulullaah ε he would say that it should be sent to the home of a particular woman. She was the friend of Hadhrat Khadijah ρ and would like Hadhrat Khadijah ρ abundantly.

Hadhrat Ayesha ρ narrates, "I was not envious of any woman in the world as I was of Hadhrat Khadijah ρ because

I would hear Rasulullaah ε mentioning her in abundance. If he slaughtered a goat, then he would gift pieces of the meat to the friends of Hadhrat Khadijah ρ." (Bukhari,Muslim)

Once, the sister of Hadhrat Khadijah ρ sought permission to come to Rasulullaah ε. With complete happiness, he permitted her and he was very pleased that she came. (Bukhari, Muslim)[1]

Once, a woman came to Rasulullaah ε and he was very pleased at her coming and he spoke in a very pleased way. When she went away, he said, *"This woman would come to our home during the life of Khadijah and dealing well (maintaining bonds with people) is also part of Imaan."*

Some scholars have explained the way of the words of Rasulullaah ε thus: that he used to deal so well with others that, without family, he used to give preference to the most virtuous over the less virtuous.

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[1] Hadhrat Ayesha ρ narrates that Rasulullaah ε was speaking to me at the time when suddenly the voice of a woman was heard and she sought permission. Rasulullaah ε immediately got up and there was great enthusiasm on his face. When the sister of Hadhrat Khadijah ρ went away then I said to Rasulullaah ε, "Why did you get up so quickly upon hearing her voice?" Rasulullaah ε said, "Ayesha, her voice is very similar to that of her sister Khadijah. It seemed as though Khadijah came." (Subhaanallaah, the one who Rasulullaah ε was waiting to meet, what can we gauge of her status?) - Translator

Rasulullaah ε said, “It is as though the children of a particular person are not my heirs but because they are related to me, that is why I give them preference over others.” (Bukhari, Muslim)

It is also well-known that Rasulullaah ε used to lift Umamah, the daughter of his own daughter Zaynab, **on his shoulders, and he would perform Salaah and when he would go into Sajdah,** then he would take her off his shoulders, and then he would pick her up when standing again. (Bukhari, Muslim)

A Good Example of Doing Favours

Hadhrat Abu Qatadah τ narrates that once the delegation of Najashi (the king) came to Rasulullaah ε. He went forward on his own and treated them well. The Sahabah ψ explained that there were many companions available for their service. He ε said, *“These people served our companions (when they migrated to Abyssinnia), that is why I want to serve them and let them taste the recompense of their service as well”.*

When his ε foster sister Shima’ came as part of the prisoners of Hawaazin, then this foster sister recognized him. **He ε spread his sheet out for her and made her sit.** He said, *“If you feel appropriate, then you can stay with honour by me and if you want to return, then I can give you something and return you to your people.”* She liked to

return to her people, so he gave her provision and returned to her people.[1]

Hadhrat Abu Tufayl τ narrates an incident of his childhood: “A woman came to Rasulullaah ε and she stood by him ε. He spread out his shawl for her and she sat on it. I asked the people, ‘Who is this woman?’ The people informed him that it is Rasulullaah ε’s foster mother (Halimah ρ). (Abu Dawud)

Hadhrat Amr bin Saa’ib τ narrates that one-day Rasulullaah ε was sitting when his foster father came. Rasulullaah ε spread out his shawl and he sat down. Immediately after this his foster mother also came and Rasulullaah ε spread out the other part of his shawl for her and she also sat down. After a little while his foster brother came and Rasulullaah ε stood up and made him sit in front of him. (Abu Dawud)

Most of the time Rasulullaah ε would send clothing and money for his milk mother Thuwaybah ρ. She was the slave of Abu Lahab. When she passed away, he asked about her family and he was informed that she had no close family.

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[1] In another book, the complete incident is recorded that when Shimaa’ informed Rasulullaah ε, he said, “Do you have any proof?” so she said that during childhood you bit me on the shoulder very hard. The marks of this are present till today. So Rasulullaah ε remembered the incident and Shimaa’ took great gifts back to her people. In fact, a little while later she returned in order to accept Islaam. - Translator

In the narration of Hadhrat Khadijah ρ she says to Rasulullaah ε, “There are glad tidings for you; Allaah j will never disgrace you because you mend ties, lift the burdens of the excused, help the paralysed, serve the guests and you help as much as possible those who are affected by a calamity.” (Bukhari, Muslim)

Section 19

The Humility of Rasulullaah ε

Despite his lofty status and high rank, Rasulullaah ε was a very humble person. There was no trace of haughtiness in him at all and this type of humility was not present in others.

In order to realize the humility of Rasulullaah ε, this Hadith suffices: “Rasulullaah ε was given a choice between being a Nabi who was a king or such a Nabi who would be the perfect example of a servant. He chose to be a Nabi who would be a servant.” (Ahmad)

Hadhrat Israfeel υ explains that because of this humility of Rasulullaah ε, Allaah j made him the chief of the children of Adam υ and he will be raised from the earth first and he will be the first to intercede.

Hadhrat Abu Umamah τ narrates: “One day he came walking with a staff, so we all saw Rasulullaah ε and stood up with respect. **Rasulullaah ε said,** ***“Do not do (imitate)***

the actions of the foreigners because they stand (up) in honour for each other." (Muslim, Abu Dawud, Ibn Maajah)

Rasulullah ε said, "I sit and eat like a slave and I adopt the posture like that of a slave too."

Rasulullaah ε would travel while mounted on a donkey and he would also seat others behind him. He would visit the poor, he would sit and associate with the destitute, he would accept the invitation of the slaves and he would mix with his companions. He would sit in the gathering wherever he would find a spot.

Hadhrat Umar τ narrates that Rasulullaah ε said, "Do not elevate me beyond limit like the Christians did with Hadhrat Isa υ. I am a slave; therefore address me as the servant and slave of Allaah." (Bukhari)

Hadhrat Anas τ narrates that there was something wrong with the intellect of a woman. Once she came to Rasulullaah ε and said, "I have a need to tell you." He said, *"O woman, sit. In whichever alley of Madinah you sit, sit there and I shall see to your need."* It is said that the woman sat down and Rasulullaah ε went to her and he saw to her need. (Muslim)

Hadhrat Anas τ narrates that Rasulullaah ε used to mount a donkey and he would accept the invitation of the slave. On the day of the battle with Banu Qurayzah he mounted a donkey. The reins were made of palm leaves and a load was placed on it. (Tirmidhi, Ibn Majah)

It is narrated that even if he was invited for meals of barley bread and stale food, he would accept it. (Bukhari)

When Rasulullaah ε went for Hajj he travelled on an old palanquin with a shawl valued at only four Dirhams placed on it. Then he said, *“O my Allaah, accept this Hajj and keep it pure from every form of show and ostentation.”* (Ibn Maajah)

This incident took place when the conquests began and he slaughtered 100 camels during that Hajj. (Muslim)

When Makkah was conquered and he entered with the Muslim army, then his head was lowered towards the saddle so much that his head was touching his body (chest) out of humility before Allaah.

Regarding the humility of Rasulullaah ε, it is narrated that he said, *“Do not give me virtue over Yunus bin Matta.”*

He also said, “Do not give me virtue over the other Ambiyaa.” (Bukhari, Muslim)

“Do not give me preference over Musa υ.” (Bukhari, Muslim)

“We (Rasulullaah ε) are more likely of query than Ibraheem υ and if I had to stay in jail as long as Yusuf υ, and (after all that time) if the messenger of the king called me, I would have come out.” (Bukhari, Muslim)

It is narrated that a person called Rasulullaah ε, ‘O the best of people,’ but he immediately replied, *“That was Hadhrat Ibraheem υ.”* (Muslim)

(These Ahadith will be discussed later, Insha Allaah.)

Hadhrat Ayesha ρ, Hasan τ, Abu Sa’eed τ and other Sahabah ψ explain the blessed qualities of Rasulullaah ε and some have added more. It is that he would participate in household work. He would wash his clothes, milk the goats, sew the clothes, mend his shoes; he would clean his house, tie his camel, and feed it. He would eat food together with his slave and he would knead the dough. **He would also purchase his items of need from the market**. (Bukhari)

Hadhrat Anas τ narrates that if any of the slave girls of Madinah would catch his hand and take him, he would go wherever they wanted and would aid them. (Bukhari, Ahmad)

Once a person came to him but the awe of Rasulullaah ε came over him and he began to quiver. Rasulullaah ε soothed him thus, *“Do not worry, I am not a king. I am the son of a Qurayshi woman who would eat dry meat.”*

Hadhrat Abu Hurayrah τ narrates: “I once went with Rasulullaah ε to the market and he bought a trouser. When the shopkeeper measured he said, *‘Let it rest and weigh.’*[1]

[1] The word for trouser is Sirwal, the plural is Saraaweel. It is stated in the Hadith that the cloth was weighed. This is not anything strange because

After coming to know (the identity of Rasulullaah ε), the shopkeeper quickly stood up and began to kiss his hands. Rasulullaah ε pulled his hands away saying, *'The foreigners do this with their kings and I am not a king; I am an individual among you.'"* After this Hadhrat Abu Hurayrah τ wanted to carry the trouser for Rasulullaah ε but Rasulullaah ε said, *"The owner has the greater right to carry his own item."*

Section 20

The Trustworthiness and Good Intentions of Rasulullaah ε

Rasulullaah ε was the most trustworthy, the most reliable, and the chastest. He was the most truthful in speech as well. These good characteristics of Rasulullaah ε were even attested to by his enemies.

This is why he was given the title of *Al Ameen* (The Trustworthy) before Nubuwwah (proclamation). Ibn Ishaaq says that Rasulullaah ε was called *Al Ameen* because he possessed the perfect level of pious character in every way.

Allaah says:

مُطَاعٍ ثَمَّ أَمِينٍ

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even in our areas, cloth is sold by weight and the agents of some factories also sample cloth by weight. - Translator

He is also obeyed** (by the angels in the heavens) **and is trustworthy** (and will therefore never corrupt any message Allaah sends with him)**.
(Surah Takweer, 21)

Most of the Tafseer scholars say that this refers to Rasulullaah ε.

Before Rasulullaah ε proclaimed Nabuwwah, when the Ka'bah was renovated, there was a great difference of opinion among the Quraysh regarding which individual of which tribe should place the black stone. Finally, it was decided that the first person to enter the Ka'bah the following day will be accepted as the judge.

Coincidentally, the first person to enter the Ka'bah the next day was Rasulullaah ε. The moment they saw him, they all called out, "This is Muhammad, he is trustworthy. We are all pleased with his decision." (Ahmad)

Hadhrat Rabee' bin Khuthaym narrates that even before Islaam, in the era of ignorance, people used to come to Rasulullaah ε to solve their disputes.

Rasulullaah ε said, "By Allaah, I am the most trustworthy in the heaven and the most trustworthy on earth."

Hadhrat Ali τ narrates that one day **Abu Jahal said to Rasulullaah ε, "We do not belie you. In reality, we belie the Deen which you have brought."** So Allaah j revealed the verse:

فَإِنَّهُمْ لاَ يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللّٰهِ يَجْحَدُونَ

***Indeed they do not reject you** (they do not regard you as a liar because they know that you are not one)**, but these oppressors deny the Ayaat of Allaah.**[1]*

(Surah An'aam, 33)

Some people said, "We do not call you a liar and you were never understood to be a liar."

It is narrated that Hadhrat Akhnas bin Sharik met Abu Jahal on the day of the Battle of Badr and asked him, "O Abul Hakam, at this time, there is no one here that can hear our conversation. Tell me, in your view, is Muhammad ε truthful or a liar? **Abu Jahal said, "By Allaah, Muhammad is truthful and I know well that he has never spoken a lie to this day."**

Heraclius asked Abu Sufyaan τ the following about Rasulullaah ε, "Before he presented Islaam, was he (Nabi ε) ever accused of lying?" Abu Sufyaan τ replied, "No." (Bukhari, Muslim)

Nadr bin Haarith said to the Quraysh, "Muhammad has grown up and come of age among you. He was most liked amongst you, the most truthful, and the most trustworthy. (He lived like this among you) to the extent that you have

[1] Indication has been made to the underlying cause and the way Allaah granted Rasulullaah ε peace of heart behind the revelation of this verse in Section 3 of Chapter 1. There is no need for further commentary here. - Translator

even seen white hairs at the sides of his ears. Now he has been given the Deen of Islaam and has been sent to you, yet now you have begun to call him a magician? By Allaah, he is not a magician."

It comes in another narration that the blessed hands of Rasulullaah ε never touched a woman who was not in his marriage throughout his life. (Bukhari, Muslim)

Hadhrat Ali τ stated that Rasulullaah was the most truthful in speech.

It is narrated in an authentic narration that a person who accused him of not being just. Rasulullaah ε said, *"Oh, regret upon you. If I do not exercise justice, then who will exercise justice?"*

Hadhrat Ayesha ρ narrates that if Rasulullaah ε was given a choice between two matters, then he would like the one that was relatively easier, on condition that it was not a matter of sin. If it was a matter of sin, then Rasulullaah ε was the person who would stay furthest away from it (as compared to the people).

Abul Abbaas Mubarrad said that Kisra used to divide his days according to various elements: for example, he would say that a windy day is better for sleep, a cloudy day better for hunting, a rainy day for drinking and amusement, and a sunny day for fulfilment of daily necessities.

Ibn Khaluyah said that he was best player of world politics and the Qur'aan states regarding such people:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

They** (the Kuffaar) **have superficial** (shallow) **knowledge of** (matters related to) **the life of this world whereas they are negligent of** (matters related to) **the Aakhirah** (as a result, they will be unsuccessful in the Aakhirah)**.
(Surah Room, 7)

The best guide, Rasulullaah ε, would divide his day into three parts: One part for the worship of Allaah, one part for his family, and one part for himself. The part for himself he divided between himself and the general people. He used to help the general people by means of the select people and he would say, *"You should bring the needs of those people to me who cannot do so because of inability or because they are helpless to notify me. This is because whoever brings the needs of such people who cannot bring their needs to me, Allaah will give him safety from every type of fear on the Day of Qiyaamah."*

Hadhrat Hasan τ narrates that Rasulullaah ε would not catch a person who did not commit a sin and he would not confirm something without having investigated the matter.

Abu Ja'far Tabari narrates from Hadhrat Ali τ that Rasulullaah ε said, "Except for two occasions, I never intended any deed of the people of ignorance. However, on both occasions, Allaah came between my intention and me and I could not do the action. After this, I never intended to do any incorrect deed. Allaah granted the fortune of Nubuwwah to me.

One night, I said to the lad that used to herd goats with me that it will be very good if you look after my goats for tonight so that I can go to Makkah and play and amuse myself like the other youngsters of Makkah.

I went with this intention and I reached the first house of Makkah when I heard sounds like that of a drum and instruments. These useless things were taking place at a wedding. I also went and sat at the seating position. The moment I sat, I felt drowsy, and I slept until the next day and awoke with the rays of the sun. I returned and my desire was not fulfilled.

After a few days, the (exact) same thing happened. After this, I abandoned my intention. In fact, such an intention never came into my heart again."

Section 21

The Composure, Speech and Silence of Rasulullaah ε

The Method of Sitting in a Gathering of Rasulullaah ε

Hadhrat Kharijah bin Zayd τ narrates that Rasulullaah ε would come to his gatherings in a very composed way and he would not do anything which the people sitting around would dislike.

Hadhrat Abu Saeed Khudri τ narrates that when Rasulullaah ε came into a gathering then he would sit in the *Ihtaba* position, i.e. to sit while having a shawl or cloth tied

from behind the back and keeping the knees upright. (Abu Dawud)

Hadhrat Jaabir bin Samurah τ narrates that Rasulullaah ε would also sit in the *tarabbu'* position, i.e. cross-legged. (Abu Dawud)

Sometimes he would also sit with taking support from his back.

The Speech of Rasulullaah ε

He would adopt silence and he would never speak without necessity. He would stay away from a person who did not speak nicely. His laughter was a smile. During speech, his sentences would be clear and precise and he would never speak anything useless. His companions would also smile in his gathering, rather than laughing aloud with noise. They would do this in following him. His gathering would be a gathering of tolerance, modesty, goodness, and trust. No one would speak with a raised voice in this gathering, nor would bad be mentioned about anyone. When he spoke, then the participants in the gatherings would listen so attentively as though birds were perched atop their heads.

Hadhrat Jaabir bin Abdullaah τ narrates that Rasulullaah ε would speak with *Tarteel*, i.e. slowly and properly.[1] (Abu Dawud)

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[1] When Hadhrat Ayesha ρ was asked as to how was the character of Rasulullaah ε, she said, "He was the Qur'aan." This is also explained in

Hadhrat Ibn Haalah τ narrates that his silence was based on four reasons: either out of tolerance, the fear of Allaah, because of destiny, or because of pondering.

Hadhrat Ayesha ρ narrates that Rasulullaah ε spoke in such a way that if someone wanted to count his words, he could count the words and sentences of Rasulullaah ε easily. (Bukhari, Muslim)

The Walk of Rasulullaah ε

Another Sunnah of his was the controlled manner of his walk. He would place his foot down softly and place his shoulders comparatively forward and walk, the appearance of which was as though he was coming from a higher plain.

Another Hadith states that when he walked all his limbs would be gathered. The pace was such that he was swift and devoid of lethargy

The Ways of Rasulullaah ε

Hadhrat Abdullaah bin Mas'ood τ narrates that the best way is the way of Muhammad ε. (Bukhari)

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the Hadith, that his method of speech was exactly according to the Qur'aanic description. Allaah j says, 'And recite the Qur'aan slowly and properly." Another hadith states, that Umm al Mu'mineen Hadhrat Umm Salamah ρ was asked about the recitation of Rasulullaah ε. She said that Rasulullaah ε recited every verse separately. - Translator

Perfume and fragrance was very beloved to Rasulullaah ε and he would use it abundantly and he would also emphasize upon the people to use fragrance.

Rasulullaah ε said that the following worldly things are beloved to him: women, perfume, and the coolness of his eyes is in Salaah.

He had a very clean nature and due to this he prohibited blowing into food items and water. (Abu Dawud, Tirmidhi, Ibn Majah)

He would command that the food be close to a person when eating at the food cloth. (Bukhari, Muslim)

He would emphatically command the use of the Miswaak.

He gave the command to wash the joints of the fingers and said that it completes the character of the natural nature of the human being, i.e. circumcision, cleaning the hair beneath the navel, trimming the moustache, lengthening the beard and clipping the nails.

Section 22

The Abstinence of Rasulullaah ε

The Ahadith that passed in the previous chapters are sufficient according to my understanding for the readers to show that he ε would be content upon the least amount of the world and he would abstain from worldly adornments.

Although every form of worldly comfort had been made available for him and there was conquest after conquest, when he passed away, his armour was placed as security with a Jew. He placed it as security and fulfilled the daily needs of family. (Bukhari, Muslim)[1]

He would make this du'aa' most of the time, "O Allaah, grant the family of Muhammad that much provision that can satiate their hunger." (Bukhari, Muslim)

Umm al Mu'mineen Hadhrat Ayesha ρ narrates that until he passed away, Rasulullaah ε never had bread for three days in a row to be satiated. (Muslim)

Another narration states that Rasulullaah ε barley had bread for two days in a row, whereas if he wanted, Allaah could have given him such bounties that would not even be thought of by anyone. (Muslim)

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[1] From this it can be gauged regarding what Rasulullaah ε took from the Bayt ul Maal for his and his families' needs. This armour came into the possession of Hadhrat Ali τafter his ε demise. - Translator

It is mentioned in one narration that until Rasulullaah ε reached Allaah (until he passed away), his family never ate wheat bread to their fill. (Bukhari, Muslim)

Hadhrat Ayesha ρ said, “Rasulullaah ε did not leave behind Dinars, Dirhams, goats, or camels.” (Muslim)

Hadhrat Amr bin Haarith narrates in a Hadith that besides weapons, his mule, and the land he gave in charity, **Rasulullaah ε did not leave behind anything as inheritance.** (Bukhari)

Umm al Mu’mineen Hadhrat Ayesha ρ narrates that when Rasulullaah ε passed away, there was no food except some barley in a corner. (Bukhari, Muslim)

Hadhrat Ayesha ρ further narrates: “He ε said to me, ‘It was asked of me that ‘if you want, then Batha of Makkah can be made into gold for you.’ However, I said, ‘No, O my Rabb, I desire that I remain hungry one day and one day I eat. The day that I remain hungry, I can be humble in your court and make Du’aa’, and on the day that I eat, I can praise You.’” (Tirmidhi, Ahmad)

It is narrated in another Hadith that one day Jibreel υ came to him and said, “Allaah sends Salaam to you and asked if you would like this valley to be made into gold for you? And wherever you go, this mountain will go with you?” Hearing this, Rasulullaah εlowered his head and remained silent for a while. Finally he said, *“O Jibreel, the world is only for he who has no home and it is the wealth of he who*

has no wealth. ***The wealth and treasure of this world makes the intelligence blind.****"* Jibreel υ replied, "O Muhammad, May Allaah keep you firm on this statement."

Hadhrat Ayesha ρ narrates, "The condition of the family of Muhammad ε was such that the entire month would pass and a fire would not be lit in the home. We would live only on dates and water." (Bukhari, Muslim)

Hadhrat Abdur Rahman bin Auf τ narrates that Rasulullaah ε had passed away and until his last breath his family did not have barley bread to fill their bellies. Umm al Mu'mineen Ayesha ρ, Abu Umamah and Hadhrat Ibn Abbaas τ narrates the same. (Tirmidhi, Ahmad)

Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε and his family would spend a number of nights hungry and no food item would be available for them.

Hadhrat Anas τ narrates that Rasulullaah ε never ate on a large tray, he did not eat from small utensils, nor was bread of wheat made for him, and a goat itself was never roasted for him.

Hadhrat Ayesha ρ narrates that the bed of Rasulullaah ε was made of leather and it was filled with palm leaves. (Bukhari, Muslim)

Hadhrat Hafsah ρ narrates: "In the house there would only be a shawl on his bed that we would fold into two and he would rest on it. One night, we folded this sheet into four.

In the morning, Rasulullaah ε enquired, *'What did you lay down for me to sleep on at night?'* we said, "The same sheet but we folded it into four and we prepared it." Hearing this, he said, *'Never do this, but prepare it how it was because your bed prevented me from Salaah at night.'*"

Rasulullaah ε would sometimes rest on such a bed that was made of palm leaves. Because of sleeping on it, the marks of leaves would be left on the blessed back. (Bukhari)

Umm al Mumineen Hadhrat Ayesha ρ narrates that throughout his life, Rasulullaah ε never ate to his fill, but he did not mention this poverty and destitution to anyone. In fact, he liked poverty more than he liked to eat to his fill. It happened a few times that he remained hungry at night, but this hunger did not stop him from fasting the next day, whereas if he liked, he could have acquired all the treasures of the earth, fruits and items of luxury. When she would place her hand on the stomach of Rasulullaah ε when he was hungry, looking at his hunger, she would feel pain and cry and say, "May my self be sacrificed for you. If only you would take your share of food of the world." He would say, *"O Ayesha, what do I have to do with the world? My brothers, the great Ambiyyaa υ, were patient and grateful even in worse conditions. They left the world and today they are present by Allaah. Allaah has given them a good abode and a great reward. Thinking of this, I feel ashamed, that if I seek the luxuries of the world, then it should not be that they get a higher stage than me in the Aakhirah. The most beloved thing to me is that I meet my brothers and friends."*

Hadhrat Ayesha ρ narrates that after this conversation Rasulullaah ε remained alive for a month and then he passed away.

Section 23

Rasulullaah ε's Fear, Obedience, and Stiving in Worship of Allaah

The amount of divine recognition he had, the same amount of fear of Allaah he possessed. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, *"If you knew what I knew, you would laugh less, and cry more."* (Bukhari)

In the narration of Hadhrat Abu Dhar τ in Tirmidhi there is an addition that Rasulullaah ε said, **"I see that which you do not see, I hear that which you do not hear. The sky squeaks and it has the right to squeak** because there is no space equal to four fingers in the sky where the head of an angel is not in prostration. By Allaah, if you knew what I know, then you would laugh less and cry more. You would abandon enjoying your wives in bed, you would leave the city and go and live in the jungle. You would seek protection from Allaah all the time and say 'If only I was a tree that would be cut.'" (Tirmidhi, Ibn Majah, Ahmad)

'If only I was a tree and would be cut' is the explanation of Hadhrat Abu Dhar τ and this is the authentic view.

Hadhrat Mughirah bin Shu'bah τ narrates that he would perform so much optional Salaah that his blessed feet would become swollen. (Muslim)

One narration states that on account of abundant worship, his feet would swell and when he was asked, "Why do you undergo this difficulty despite Allaah having had forgiven all your past and future sins?" He would say, *"Shall I not be a grateful servant of Allaah?"* (Bukhari, Muslim) Hadhrat Abu Salamah τ and Hadhrat Abu Hurayrah τ narrate the same. (Ibn Majah)

Hadhrat Ayesha ρ narrates: "The action of Rasulullaah ε would be independent, of his own nature, and it would be continuous. What strength do any of you have for these deeds?" (Bukhari, Muslim)

She narrated, "When Rasulullaah ε would begin fasting, then it would seem that he would not make Iftaar and when he would leave fasting, it would seem that he would not keep an optional fast." (Muslim) The same is narrated from Hadhrat Ibn Abbaas τ, Hadhrat Umm Salamah ρ and Hadhrat Anas τ.

She would say, "If you wanted to see him performing Salaah at night, then you would see him and if you wanted to see him sleeping, then you would also find him sleeping." (Bukhari)

Hadhrat Auf bin Maalik τ narrates, "One night I was with Rasulullaah ε. I saw that he made Miswaak, then performed

Wudhoo and then stood up to perform Salaah. I also joined him in Salaah. After Surah Faatiha in the first Rak'at he began to recite Surah Baqarah. When he recited a verse of mercy during Salaah, he would stop a little and ask Allaah for mercy and when he would pass a verse of punishment, he would stop a while and seek protection from the punishment of Allaah. Then he performed Ruku' and he remained in Ruku' for as long as he stood. He recited this Du'aa' in Ruku', *'Pure is the Being who possesses power, kingdom, greatness and honour.'* Then he performed Sajdah and he made Du'aa' in Sajdah in the same way. Then he recited Surah Aal Imraan. Then in the next rak'at he recited one Surah. (Abu Dawud, Nasa'i)

Hadhrat Hudhayfah τ narrates the same. He also explained that he stood for a long time in Salaah. After this he sat between the two Sajdahs for as long as he had stayed in Sajdah. After this he stood up and during standing he recited Surah Baqarah, Aal Imraan, Nisaa' and Surah Maa'idah. (Abu Dawud)

Hadhrat Ayesha ρ narrates that it would sometimes happen that Rasulullaah ε would repeat a verse of the Qur'aan the entire night in Qiyaam. (Tirmidhi)

Hadhrat Abdullaah bin Ash-Shakheer τ narrates that once he came to Rasulullaah ε. He was performing Salaah at the time and a sound like that of a boiling pot was coming from his belly. (Abu Dawud, Nasa'i)

Hadhrat Ibn Abi Haalah τ narrates that Rasulullaah ε would always be grieved and pondering. He would never be at ease.

Rasulullaah ε said, “I seek forgiveness from Allaah a hundred times a day.” (Muslim)

Another narration has seventy instead of hundred.

Hadhrat Ali τ narrates, “I asked Rasulullaah ε about his Sunnah and he said, “Recognition is my capital, intelligence is the basis of my religion, love is my religious foundation, enthusiasm is my conveyance, the remembrance of Allaah is my solace, trust upon Allaah is my treasure, grief is my companion, knowledge is my weapon, patience is my shawl, happiness is my booty, poverty is worthy of priding over, abstinence is my occupation, conviction is my power, truthfulness is my interceder, obedience is my nature, jihad is my characteristic and the coolness of my eyes is in Salaah.”

Another narration states: “The fruit of my heart is the remembrance of Allaah, my grief is for the Ummah of Muhammad ε and my enthusiasm is only for the pleasure of Allaah.”

Section 24

The qualities of the Ambiyaa’ , Perfection of Character, Creation, and Lineage

The compiler says, “May Allaah j grant you and I pious divine ability. Indeed, all the qualities of the Ambiyaa’ and Rusul: their perfection of creation, their beautiful forms, their noble lineage, their good character and conglomeration of all goodness; these are such qualities that were found to the level of perfection in them. Human perfection and virtues were only found to the level of perfection in the Ambiyaa’. Due to this, their rank is higher and loftier than the ranks of all others. However, Allaah j has given some among them virtue over others.

Allaah j says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

We have given excellence to some of these Rusul over others.
(Surah Al-Baqara, 253)

And Allaah j says:

وَلَقَدِ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ

Without doubt, according to ***(Our thorough)*** *knowledge* ***(and wisdom)*** *We granted superiority to the Bani Israa’eel over the* ***(people of the)*** *universe* ***(during their time)****.*
(Surah Dukhaan, 32)

Rasulullaah ε said, “The first group that will enter Jannah will be like the full moon.” The end of the Hadith states, “They will all be one creation, i.e. they will have the form of their father Hadhrat Adam υ. Their height will be 60 hand spans towards the heavens.” (Bukhari, Muslim)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “I saw Musa υ. So I saw that his nose was thin and delicate and he was of moderate height. It seemed as though he was a person of the Shanu’ah tribe (a Yemeni tribe). I saw Hadhrat Isa υ, he was of moderate height and there were many moles on his face. His colour was so red that it seemed that he just came out of the bathroom.” (Bukhari, Muslim)

Another hadith states: “he (Hadhrat Isa υ) had a slender belly like a sword.” (Ahmad)

He ε also said, “From the progeny of Hadhrat Ibraheem υ, I am most similar to him (to Hadhrat Isa υ).”

Regarding the features of Hadhrat Musa υ, another Hadith states: *“He was wheatish in complexion and was very handsome.”* (Bukhari, Muslim)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “However many Ambiyaa’ ι Allaah sent after Lut υ, all of them were from the noble class of their nation.” (Tirmidhi, Ahmad)

Tirmidhi has transmitted this Hadith from Qatadah τ and Ad Daar Qutni has transmitted it from Hadhrat Anas τ that

Rasulullaah ε said, *"However many Ambiyaa' ι Allaah sent, all of them were handsome, and had good voices. Your Nabi (ε) is the most handsome from them and he has the best voice."*

In the narration about Heraclius, (the narration in which Heraclius, the king of Rome, asked Abu Sufyaan τ certain questions when he had not yet embraced Islaam), "I asked you about his lineage, and you said that he has a noble lineage and this is the reality for **the Ambiyaa' ι have the highest lineage among their people."**

Allaah j said regarding Hadhrat Ayyub υ:

إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

Verily, We found him** (Ayyoob υ) **to be patient** (throughout the course of his suffering). **What a fine slave! He was certainly penitent.
(Surah Saad, 44)

And Allaah j says about Hadhrat Yahya υ:

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا
وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا
وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا
وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

(Consequently, Yahya υ was born. When he came of age, Allaah commanded him saying,) **O Yahya! Hold fast on to the scripture** (diligently practise the injunctions of the

Torah)**.” We granted him** (Yahya υ) **wisdom** (understanding of Deen and deep insight) **in childhood…**

…and (We granted him the quality of) **compassion** (towards others) **from Ourselves and purity** (because of which he never committed any sins)**. He was abstinent indeed.**

He was kind to his parents and was neither rebellious *(no arrogant towards his parents)* nor disobedient *(towards Allaah)*.

Peace be on him the day he was born, the day that he passed away and the day when he will be resurrected *(May he enjoy peace on all these days which are traumatic for people in general)*.

(Surah Maryam, 12-15)

And Allaah j says:

أَنَّ اللّهَ يُبَشِّرُكَ بِيَحْيَـى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

So the angels *(Hadhrat Jibra'eel υ)* **called to him while he stood praying in the chamber** *(the place where he worshipped Allaah)***, “Allaah gives you the good news of Yahya who shall confirm the word from Allaah** *(will confirm the Prophethood of Isa υ)* **and** *(who shall be)* **a leader, chaste** *(extremely abstinent from carnal passions)* **and a Nabi from the righteous.”**

(Surah Aal-Imraan, 39)

And Allaah said:

إِنَّ اللّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللّهُ سَمِيعٌ عَلِيمٌ

***Certainly Allaah selected Adam υ, Nooh υ, the family of Ibraheem υ and the family of Imraan υ from the entire universe** (by selecting prophets from among them). (The Imraan υ referred to here is the father of Maryam.)*

They were descendants of each other. Allaah is All Hearing, All Knowing. *(Therefore, all His actions are based on sound and thorough knowledge.)*

(Surah Aal-Imraan, 33-34)

And Allaah j says about Hadhrat Nuh υ:

إِنَّهُ كَانَ عَبْدًا شَكُورًا

He was indeed a grateful slave. (So become like him and thank Allaah for all He has given you.)

(Surah Bani Israa'eel, 3)

Allaah j says regarding Hadhrat Isa υ:

إِنَّ اللّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَمِنَ الصَّالِحِينَ

When the angels said, "O Maryam, indeed Allaah conveys to you the good news of a word *(a child)* **from Him** *(Isa υ is referred to as Allaah's word because he was created directly by Allaah's instruction of "Be!" and not by the usual means of conception)***. His name shall be Al Maseeh** *("the blessed one")* **Isa the son of Maryam. He shall be celebrated in this world and in the Aakhirah and he will be from among those brought close** *(to Allaah)***."**

"He shall speak to people from his cradle and when middle-aged, and he shall be among the pious."
(Surah Aal-Imraan, 45-46)

And:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

He (the child who was Isa υ) **said, "I am a slave of Allaah** (contrary to the beliefs of the Christians who claim that he is Allaah or Allaah's son)**. Allaah gave me a scripture** (the Injeel) **and made me a Nabi** (contrary to the beliefs of the Jews who claim that he was not a Nabi)**..."**
"Allaah has blessed me wherever I may be (so that I may always be of benefit to people) **and has commanded me to perform Salaah and to pay Zakaah** (when I return to the world before Qiyaamah) **as long as I remain alive."**
(Surah Maryam, 30-31)

Allaah j says regarding Hadhrat Moosa υ:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا

O you who have Imaan! Do not be like those *(the Bani Israa'eel)* **who hurt Moosa υ** *(by directing false accusations at him)*, **after which Allaah absolved him of what they said.** *(Allaah did this because)* **He** *(Moosa υ)* **was extremely honourable in Allaah's sight** *(Therefore, if you hurt Rasulullaah ε in any way, Allaah will*

certainly come to his defence because he is even more honourable than Moosa υ in Allaah's sight).
(Surah Ahzaab, 69)

Rasulullaah ε said, "Musa υ had a lot of modesty and he would cover his private areas. On account of modesty and shame, he would not show any part of his body." (Bukhari, Muslim)

Allaah j also says regarding Hadhrat Moosa υ:

فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

***My Rabb then granted me wisdom and included me among those sent** (to people as Ambiyaa).”*
(Surah Shu'araa, 21)

And:

إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

“...Indeed the best person you can employ is one who is** (physically) **strong** (so that he can ably carry out his duties) **and trustworthy** (who will not misuse your property)**.”
(Surah Qasas, 26)

And:

إِنَّهُ كَانَ مُخْلَصًا

...He was surely chosen...
(Surah Maryam, 51)

And in explaining the quality of a group of Ambiyaa ι (Hadhrat Nooh υ, Hadhrat Hood υ, Hadhrat Loot υ, and Hadhrat Shu'aib υ), He says:

إني لكم رسول أمين

"Indeed I am a trustworthy messenger to you."
(Surah Shu'araa, 107, 125, 143, 162, 178)

And Allaah also said:

فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ

(O Rasulullaah ε! Regardless of the difficulties the Kuffaar give you, you should) **Exercise patience like the resolute ones among the Rusul exercised patience.**
(Surah Ahqaaf, 35)

And Allaah j said:

وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ
وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ
وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلاًّ فضَّلْنَا عَلَى الْعَالَمِينَ
وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ
ذَلِكَ هُدَى اللّهِ يَهْدِي بِهِ مَن يَشَاء مِنْ عِبَادِهِ وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُم مَّا كَانُواْ يَعْمَلُونَ

أُوْلَـئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَـؤُلاء فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُواْ بِهَا بِكَافِرِينَ

أُوْلَـئِكَ الَّذِينَ هَدَى اللّهُ فَبِهُدَاهُمُ اقْتَدِهْ قُل لاَّ أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلاَّ ذِكْرَى لِلْعَالَمِينَ

We gifted him *(Ibraheem υ)* **with** *(a son)* **Is'haaq υ and** *(a grandson)* **Ya'qoob υ, both of whom We guided. We guided Nooh υ before** *(Ibraheem υ)* **and from his progeny** *(we guided)* **Dawood υ, Sulaymaan υ, Ayyoob υ, Yusuf υ, Moosa υ and Haroon υ. In this manner** *(as We rewarded the others)* **We reward those who do good.**

And *(We also guided and rewarded)* **Zakariyya υ, Yahya υ, Isa υ and Ilyaas υ, all of whom were from the righteous** *(servants of Allaah)*.

And *(We also guided and rewarded)* **Ismaa'eel υ, Yasa υ, Yunus υ and Loot υ. Each of them We favoured above the** *(people of the)* **universe** *(by making them all Ambiyaa)*.

And from their forefathers, progeny and brothers *(were many whom We guided and favoured by making them Ambiyaa as well)*. **We chose them and guided them to the straight path.**

This *(Deen of Islaam to which Allaah guided them)* **is Allaah's guidance by which He guides whom He wills from His bondsmen. If** *(it is assumed that)* **they commit Shirk, then all their actions will be destroyed** *(because Shirk cannot be tolerated)*.

These *(Ambiyaa)* **are the ones to whom We have granted the Book** *(the various divine scriptures)***, wisdom and Prophethood. If the people of the present times reject this** *(what was given to the prophets)***, then** *(it will not harm us at all because)* **We shall entrust it to** *(other)* **people who will not reject it.**

These *(prophets)* **are the people whom Allaah has guided, so follow their guidance** *(teachings)***. Say, "I do not ask you payment for it** *(for the Qur'aan. If you reject it, the loss is your own while I have nothing to lose)***. It is but a reminder for the** *(people of the)* **universe."**
(Surah An'aam, 84-90)

Besides mentioning the qualities of reform, guidance, rule, and Nubuwwah of the Ambiyaa' ι, Allaah j praises them too:

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ

So We conveyed to him the good news of (the birth of) an obedient son *(Ismaa'eel υ).*
(Surah Saaffaat, 101)

And Allaah j says:

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءهُمْ رَسُولٌ كَرِيمٌ
أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

Before them We had definitely tested the people of Fir'oun, to whom an honourable Rasool (Moosa υ) came…

…(saying to Fir'oun) "(Release them from slavery and) Hand over Allaah's bondsmen** (the Bani Israa'eel) **to me. I am a trustworthy Rasool** (of Allaah) **to you."
(Surah Dukhaan, 17-18)

And Allaah j says:

سَتَجِدُنِي إِن شَاء اللَّهُ مِنَ الصَّابِرِينَ

If Allaah wills, you will soon find me to be among the patient ones *(who will endure the sacrifice)*."

Regarding Hadhrat Ismaa'eel υ Allaah said:

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا
وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا

Mention Ismaa'eel υ in the scripture** (the Qur'aan)**. Verily he was true to his promise and he was a Rasool, a Nabi.
(This denotes the superiority of Ismaa'eel υ over Is'haaq υ, who was only a Nabi and not a Rasool.)

*(Besides being steadfast with Salaah and Zakaah,) **He** (also) **used to instruct his family to perform Salaah and to pay Zakaah and he was beloved to his Rabb.***
(Surah Maryam, 54-55)

And regarding Sulaymaan υ:

نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

***A fine slave indeed! He was certainly most penitent** (always turning to Us).*
(Surah Saad, 30)

And He j said:

وَاذْكُرْ عِبَادَنَا إبْرَاهِيمَ وَإِسْحَقَ وَيَعْقُوبَ أُوْلِي الْأَيْدِي وَالْأَبْصَارِ
إِنَّا أَخْلَصْنَاهُم بِخَالِصَةٍ ذِكْرَى الدَّارِ
وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ

Remember** (also) **Our slaves Ibraheem υ, Is'haaq υ and Ya'qoob υ, who were men of strength** (skilled and proficient in worldly matters) **and insight** (intelligent and possessing keen judgement in matters of Deen)**.

We had selected them for the speciality of remembering the Aakhirah *(at all times so that they never lost sight of their duties to Allaah)***.**

Undoubtedly, they are from among the chosen best *(of creation)* **in Our estimation.**

(Surah Saad, 45-47)

And regarding Dawud υ:

إِنَّهُ أَوَّابٌ

***He was certainly penitent** (constantly turning to Allaah).*

(Surah Saad, 17)

Then He said:

وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

***We strengthened his kingdom and granted him wisdom and decisive speech** (making him a truly great statesman).*

(Surah Saad, 20)

And regarding Hadhrat Yusuf υ:

قَالَ اجْعَلْنِي عَلَى خَزَآئِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

He *(Yusuf υ)* **said, "Appoint me** *(as the minister)* **over the treasures** *(finances and resources)* **of the land. Indeed I am protective** *(trustworthy)* **and knowledgeable** *(I have the necessary skills for the post)***."**
(Surah Yusuf, 55)

Allaah says regarding Hadhrat Musa υ:

قَالَ سَتَجِدُنِي إِن شَاء اللَّهُ صَابِرًا

Moosa *υ* **replied, "Inshaa Allaah** *("If Allaah wills")***, you shall find me to be patient..."**
(Surah Kahaf, 69)

Allaah says regarding Hadhrat Shu'ayb υ:

سَتَجِدُنِي إِن شَاء اللَّهُ مِنَ الصَّالِحِينَ

"If Allaah wills, you will find me to be among the righteous *(who will treat you honourably and keep my word)***."**
(Surah Qasas, 27)

And:

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلاَحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلاَّ بِاللّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

"I do not wish to oppose you in a manner that I do the same things that I forbid you from doing *(I shall therefore never instruct you to do anything that I am not willing to do myself. So accept what I tell you without fear)****. I only wish*** *(for your)* ***reformation as far as I am able*** *(to make it possible)****. My ability is only from Allaah. Only on Him do I rely and only to Him do I turn."***

(Surah Hood, 88)

Allaah says regarding Hadhrat Loot υ:

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا

We granted Loot u wisdom and knowledge...

(Surah Ambiyaa ι, 74)

And Allaah said regarding His Ambiyaa ι:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

Verily, they (the Ambiyaa mentioned before this Aayat in Surah Ambiyaa') **would hasten to perform good deeds and prayed to Us in anticipation** (of Our mercy) **and in fear** (of Our punishment)**. They were humble before Us.**

(Surah Ambiyaa, 90)

Sufyaan α has said in the commentary of this verse that it means 'continuous grief'.

Besides this, there are countless verses in which their pious habits and noble character is mentioned. These testify to their perfection.

Similarly, countless of their virtues are mentioned in the Ahadith as well:

"Indeed, noble, son of noble, son of noble, son of noble, Yusuf bin Ya'qub bin Ishaaq bin Ibraheem. A Nabi, son of a Nabi, son of a Nabi, son of a Nabi." (Bukhari, Tirmidhi)

The narration of Hadhrat Anas τ states: "Similarly, the eyes of all the Ambiyaa' sleep but their hearts do not sleep." (Bukhari, Muslim)

It is explained that despite the kingdom that Hadhrat Sulaymaan υ was given, on account of fear, humility and simplicity, he would not lift his head to the sky. Also, he would give tasty food to the masses and he would suffice on barley bread.

Allaah j revealed to him: "O chief of the worshippers and O son of the Chief of the Ascetics."

While travelling through the air with his army, an old woman stopped him. He stopped the wind and found out about the need of the old woman, fulfilled her need and then went ahead.

People said to Hadhrat Yusuf υ, "What is the reason for you remaining hungry despite being the guard of the treasure of the land?" he said, **"I have the fear that if I eat to my fill, I may forget the hungry."**

Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that the Zaboor was made easy for Hadhrat Dawud υ. Subsequently, in the time it took the saddle to be placed on the mount, he would complete the Zaboor once. He would earn by the effort of his hands and spend his time. (Bukhari)

Allaah j says regarding him:

وَأَلَنَّا لَهُ الْحَدِيدَ
أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ

We also made iron soft *(like wax)* **for him** *(so that he could mould it as he wished without any effort)***.**
(Allaah commanded Dawood υ saying,) **"Make coats of armour** *(with the iron)***, perfect the links** *(so that they join and move perfectly with the movements of the soldier wearing it)* **and you all** *(your family)* **should do good deeds. I am certainly watching whatever you do** *(and will reward you for all the good you do)***."**
(Surah Saba, 10-11)

Hadhrat Dawud υ made Du'aa' to Allaah j that Allaah j should give him so much provision from the earning of his hands that will make him independent of the Bayt ul Maal. (Bukhaari, Ibn Hanbal)

Rasulullaah ε said, "(from Salaah) Allaah j loves the Salaah of Hadhrat Dawud υ the most and from the Fasts, He loves the fast of Hadhrat Dawud υ the most. Hadhrat Dawud υ would go to sleep at night. He would worship a third of the night and he would sleep in the last part of the night again. Similarly, he would fast one day and make Iftaar the following day." (Bukhari, Muslim)

He would wear woolen clothes, his bed was made of weaved hair, and he would eat barley bread with salt. When

he drank water, his tears would be mixed therein. After he erred, he was never seen laughing again. He never lifted his gaze to the sky out of shame. He spent his entire life shedding tears. **Some narrations explain that grass would grow wherever his tears fell and his tears left marks on his cheeks.**

It is explained that he would change his appearance (disguise himself) so that he could speak to the people and know their lives properly. When he would hear people praising him, he would increase in humility. (Baihaqi, Al-Hind)

Some people said to Hadhrat Isa υ, "Why do you not keep a mule to travel on?" he said, "I am more noble before Allaah that He may not divert me with a mule."

He would wear woollen clothing, and he would live on the leaves of trees. He had no home; wherever sleep came to him, he would sleep.

From all his names, the most beloved to him was *'Miskeen'* (Poor).

It is narrated that when Hadhrat Musa υ reached the well at Madyan, then he had become so weak that (it was as if) whatever grass and leaves he ate on the way, could be seen in the leanness of his stomach.

Rasulullaah ε said, "Before, some of the Ambiyaa' υ were placed in the difficulty of poverty and lice but these

were so beloved to them (the similitude of which is) like a gift is presented by a relative to you."

It is explained that on one occasion, Hadhrat Isa υ was going somewhere when he found a pig on the way. He said, "Go with safety." The people said, "You are speaking to such an animal?" He replied, "It is not good to me that I accustom my tongue to speaking ill."

Hadhrat Mujaahid α explained that the food of Hadhrat Yahya υ was only grass. He had so much fear of Allaah that his streaming tears left marks on his cheeks. He would only eat with wild animals so that he did not have to mix too much with the people.

Tabari narrates from Wahb that Hadhrat Musa υ would live in a straw hut and he would eat from a plate made of stone. He would place his mouth in the plate like an animal would when drinking water so that he could show his humility to Allaah j despite the fact that Allaah j blessed him with the honour of speaking to Him.

Similarly, there are countless narrations in the books regarding the Ambiyaa υ's qualities, perfections, good characters, beautiful forms, good ways, and pious habits. They are famous and well known. We do not think it appropriate to discuss them at length. However, you should not turn to some of the ignorant historians and views of the Mufassireen who say the opposite.

Section 23

Explanation of the Character and Etiquettes of Rasulullaah ε in the Light of the Narration of Hind bin Abi Haalah τ and Ali bin Abi Taalib τ

The compiler α says, 'May Allaah j honour you. We have mentioned the praiseworthy character and great virtues of Rasulullaah ε before. After that, we harmonized it with the being of Rasulullaah ε, and made the truth apparent to you. We mentioned only those narrations that would suffice, otherwise his virtues and perfections are so spread out that the proofs will end but the wings of those perfections would not be completely explained. The ocean of his specialties has no end. No matter how deep a vessel you throw into it, the water will not become muddy. We have adhered to this aspect of narrating only from the Sihaah works and only those that are famous.

From this river, we have sometimes taken a little water and sometimes a lot. We feel that we should terminate this explanation with the narration of Hadhrat Hind bin Abi Haalah τ because his explanation is very clear and detailed regarding Seerah and Virtues of Rasulullaah ε. We have mentioned the strange and difficult words, as well as the delicate points of narration, at the end.'

The compiler α has mentioned the narration of Hind bin Abi Haalah τ from countless narrators. In explaining the

physical features of Rasulullaah ε, Hind bin Abi Haalah τ was unique; he says:

"Rasulullaah ε was well built. His face shone like the full moon. He ε was not very tall, nor very short. His head was moderately large and his hair was not totally straight and not curly, but in between. If he parted his hair, the crown would be shown, otherwise not. When he began to let his hair grow, it would reach lower than the earlobe. His complexion was clear and reddish, he had a wide forehead, thin and long eyebrows that were not joined in the middle. There was a vein between his eyebrows that could be clearly seen when he was angry. His nose was relatively high and straight and there was a shine to it. If someone saw Rasulullaah ε suddenly, he would assume his nose to be high. His beard was thick. **There was natural surmah in his eyes,** his cheeks were full, he had a wide mouth, his teeth shone and clean.

There was a thin line of hair from his chest to his navel. His neck was well proportioned, like a silver goblet. His limbs were well proportioned, fleshy, and joined to each other. His chest and belly were in line. His chest was wide and there was a sufficient space between his shoulders. His joints were fleshy and if any of his limbs were shown, a type of light was seen in them. A very thin line of hair could be seen from the throat to close to the navel. There was no hair on his nipples, except for a little on his feet, shoulders and bosom. His arms were relatively long. His palms were spread out and fleshy. The inner part of his feet was the same. His

fingers were beautiful and he was muscular. His shins were long and his feet were high from the centre, clear and wide. When he washed them, then the water would flow on account of the shine and smoothness.

When he lifted his feet, then he would take strong strides. He walked keeping his body relatively forward and in a very forbearing way. He would take large steps. When he walked, it seemed as though he was coming down a slope. If he turned towards any side, then he would turn fully. When walking, his gaze would be lowered towards the ground, and **he looked more towards the ground than he did towards the sky.** If he wanted to look at something, then he would simply glance. He walked behind his companions. He would be the first to greet whoever he met."

The narrator says that he enquired about the speech of Rasulullaah ε and he said:

"Rasulullaah ε was always grieved and perpetually concerned. He would begin and end in complete sentences. (On account of his broad forehead), his speech was comprehensive (a few words with great meaning). He would speak clearly. He would not speak anything useless, nor was anything left out. He had a soft nature and was polite. He was not harsh or completely meek, but he was moderate. He was balanced between harshness and softness. He would not look down upon any bounty. He would not think low or despise anything. He would not speak ill of any food, nor would he praise it extravagantly. No one had the audacity to speak before him when he was angry; which was when

anyone overstepped the limits regarding the truth. **He would always be ready to support the truth.**

He would never be angry for himself, nor would he take revenge for a personal matter. If he indicated towards something, then he would do so with his entire hand. If he intended to show surprise upon something, he would turn his palm. He would join his palms when speaking and rub the right thumb on the left palm. If he was displeased at something, he would turn away and turn his face. When he was pleased, he would lower his gaze. Most of the time his laughter was a smile and his ε teeth would shine like hailstones when they appeared."

Hadhrat Husayn τ narrates, "I asked my father about Rasulullaah ε entering the home, and he said, 'Rasulullaah ε had permission from Allaah j to enter his home (without seeking permission). **Therefore, whenever he entered his home, he would divide his time at home into three parts. One part was for Allaah j, one was for his family, and one part was for himself.** Then, he would divide this part between himself and the common people. Moreover, this would be turned to the special among the common people. **In summary, nothing of his was hidden from the general people.** It was his habit that the time that was given to the Ummah, and, according to his nature, **he would give preference to the people of virtue**. The more virtue a person possessed religiously, he would give that person more time from the part that he allocated for the Ummah. Some of them had one need, some had two, and others had more. He

would be engaged with them. Before him, they would be nurtured and reformed. He would enquire about the condition of the Ummah and then reform them.

He would give such advice that was appropriate for their condition. **He would frequently say, ‘Whoever is present should convey my talk to those absent and they should bring the need of the absent person before me.** Remember, he who brings the need of such a person who cannot personally inform of his need to the king, Allaah j will not allow the feet of that person to shake on the Day of Qiyaamah.’ In the gathering of Rasulullaah ε, there was nothing else spoken about, and he would not let anyone speak about any other subject.”

The Hadith of Hadhrat Sufyaan bin Wakee’ explains that the Sahabah ψ would come as questioners to the gathering of Rasulullaah ε and they would leave satiated, i.e. they would return with the pearls of knowledge and wisdom.

The narrator explains, “I said, ‘Inform me about the leaving of Rasulullaah ε, (what actions would he do?)’ He said,

‘Rasulullaah ε would control his tongue. He would speak only that which was beneficial. **He would love the people and he would not remain aloof from them.** He would treat the noble person of every tribe with honour and would appoint them over the tribe. **He would remain aloof from**

the evil, but he would not turn his face away from them, nor would he show evil character towards them.

He would find out about his companions and he would find out about the conditions of his companions. He would praise good things and he would state the evil of something evil. There was balance without difference in all his deeds. He would not show negligence with the thought that it should not be that other people become negligent due to this stance. He would prepare himself to face every type of condition. He would not fall short in fulfilling the rights of anyone, nor would he exceed the limit in any matter. Those who would be close to him were from among the good. **The most virtuous according to him were those who were the well-wishers of others, those who always strived to benefit others, and those who were a means of strengthening them.**'

I then asked about the gathering of Rasulullaahε, 'How was it?' he said,

'The gathering of Rasulullaah ε was upon the remembrance of Allaah. **He would not specify a certain place for himself** and he would forbid others from doing the same. When he came to a gathering of people, he would sit wherever he could get place and he would tell others to do the same. He would fulfil the rights of others completely, to the extent that none of his companions could think that another person has more honour in front of Rasulullaah ε. Whoever would sit in his gathering or would stand up for

some need, he would wait for them, until they completed on what they had to do.

If anyone explained their need to him, he would give them something and let them return. Alternatively, he would please them by his speech. His ways and character was the same with everyone. He was like a father to them and people were equal in front of him when it came to rights. Yes, in terms of Taqwa, he would accord virtue to some over others.'

Another narration states: 'In the matter of truth, everyone was equal in front of him. His gathering was a gathering of tolerance, modesty, patience, and trust. No voices would be raised, nor were women mentioned, nor did any forbidden discussion take place. No evil qualities of a person would be mentioned and the respect of any person was not trampled. **The Sahabah ψ would honour each other on the basis of Taqwa.** They would show great humility, they would honour the elderly and were merciful on the young. They would fulfil the needs of the needy and would be merciful on the poor.'

I then asked about the companions present in the gathering of Rasulullaah ε. 'How were they?' He said:

'Rasulullaah ε would always be smiling. He had a soft nature and he possessed extremely good character. His nature was not harsh or bitter. He would not speak in a loud voice, nor would he expose the faults of others. He would not flatter others. Whatever he did not like, he would turn

away from. No one that met him was left without hope. **He kept himself away from three things: show, abundant wealth, and useless and meaningless talk. He adopted three ways for the people: he would not rebuke anyone without reason, he would not look for the fault of anyone, and he would not take out the fault of anyone.** He would say that in which there was hope of reward. When he spoke, his companions would sit with their heads lowered, as though birds were perched atop their heads. (Denotes their stillness and attentiveness for if a person moves his head, the bird will fly away). When he would complete his talk, his companions would begin speaking. They would never argue in front of him. If someone began speaking in front of him, then he would listen attentively until the person ended and was satisfied. His speaking was as though he was speaking the first time (i.e. he would listen enthusiastically). **He would laugh with the laughter of the Sahabah ψ. He would be pleased with whatever the Sahabah ψ would be pleased with.** He would be patient upon any extremity or ill manner. He said, *'When you see anyone asking for help, then fulfil his need.'* He would accept the praise of a person who believed in his honour, properly from the heart, or the praise of someone who would not exceed the limits of balance. He would not cut off the speech of anyone, to the extent that the person completed his talk. When the person spoke completely, or the gathering came to an end, then he would end off his talk.'"

In the narration of Sufyaan bin Wakee’ it is mentioned: “I finally asked, ‘How was the silence of Rasulullaah ε?’ **He said,**

‘His silence was confined to four things: tolerance, fear, destiny, and pondering. Destiny means that he would treat people equally in that which benefits people and in looking with grace towards them. His pondering was over the everlasting Aakhirah and the temporary world. The specialties of the tolerance of Rasulullaah ε were found in his patience; no matter how angering the conditions were, nothing bitter came from his tongue. In fear, four things were gathered: he would immediately accept something good so that people would follow. He would turn away from evil so that people follow suit. He would always be doing that which would be of benefit to the Ummah and he would adhere to that in which the goodness of the Ummah for the world and Aakhiraah (Hereafter) was hidden.’”

All praise is due to Allaah, through Whose grace, the qualities of Rasulullaah ε have been explained to completion.

Section 24

Commentary of the Difficult Words of the Ahadith in the Previous Section

In this section, the compiler explained the meanings of the words that passed in the previous section:

Word:	Meaning:
المشذب	Tall and thin
والشعر الرجل	Such hair which is not very straight and not curly
والعقيقة	Such hair, that if the crown is taken out, it will comb easily
وأزهر اللون	Shining and beautiful complexion
والأمهق	White like milk
والآدم	Wheat brown
والحاجب الأزج	Such eyebrows which hairs are relatively thick
والأقنى	A straight nose that is a little high
والأشم	The length of the nose
والقرن	The link between the eyebrows
والأدعج	The black hair of the eyes
والضليع	Wide and broad
والشنب	A slight gap between the teeth
والفلج	The slight gap between the two front teeth
ودقيق المسربة	A thin line of hair from chest to navel
بادن	Fleshy
ومتماسك	Healthy and balanced body

والمكلثم	Appropriate chin
وسواء البطن والصدر	Chest and belly in line
ومشيح الصدر	Towards the chest
الكراديس	Bones of the head
وششن الكفين والقدمين	The palms and feet being fleshy
والزندان	Strong arm bones
وسائل الأطراف	Long fingers
وسائن الأطراف	The limbs being fattish
ورحب الراحة	The palms being wide. It could also mean generosity. As Rasulullaah ε said before his demise, "The first spouse to meet me will be the one with the longest hands." So the spouses began to measure their arms but the spouse that passed away first was the most generous. – Translator
وخمصان الاخمصين	Such feet, the centre of which is relatively higher
مسيح	Clear feet

القدمين	
والتقلع	Lifting the feet with strength
والتكفؤ	Leaning forward and walking
والهون	Softness and tolerance
والذريع	Lifting the feet quick, walking quickly without difficulty
يفتح الكلام ويختمه بأشداقه	Open mouth, the Arabs would take a wide mouth to be good and a small mouth to be a defect
وأشاح	Turning away, turning the face away
وحب الغمام	Hail
فيرد ذلك بالخاصة على العامة	The special part of the day in which specific individuals would come. Some said that this special time was generally changed for the public
ويدخلون روادا	The presence of the needy and students of Deen (Religion)
ولا يتفرقون إلا عن ذواق	The students of Deen would not return without their thirst being quenched and they would return completely satisfied

والعتاد	Something present, something worthy of use
والموزرة	Mutual help
لايوطن الأماكن	Not specifying a spot for Salaah and another Hadith clearly forbids this (Abu Dawud, Nasa'i, Ibn Majah, Ahmad)
وصابرة	Standing according to the self (nafs) or by the arrival of someone
ولاتؤبن فيه الحرم	Not facing one's back, in order not to dishonor someone
ولا تنثى فلتاته	Not to eavesdrop
ويرفدون	Giving mutual help
والسخاب	One who screams in abundance
ولا يقبل الثناء إلا من مكافئ	Prohibition of exaggeration in praise; Rasulullaah ε would show inability to show permissible praise, let alone exaggeration in praise.
ويستفزه	One being light, as the Hadith states, 'His heels were light.' (Muslim)
وأهدب الأشفار	Long locks

Chapter Three

Explanation of those authentic Ahadith from which it is learnt what the Status of Rasulullaah ε is in the Divine Court and what Honour is Granted to Rasulullaah ε in both the Worlds

Rasulullaah ε was the most honoured and he was the chief of the children of Adam υ. Rasulullaah ε was the most virtuous of the creation of Allaah j and the rank of Rasulullaah ε was very high and he was the closest to Allaah j. There is no difference of opinion regarding this. There are numerous Ahadith narrated in this regard. However, we have only taken the most authentic and most famous Ahadith, whose subject matter we have spread over twelve sections. (In reality, there are fifteen sections as the translator has clarified in the introduction of the book).

Section 1

The High Status of Rasulullaah ε, the Status of Istafaa', High Mention, Chief of the Children of Adam n, Status in the World and the Blessings of his Name

Hadhrat Abbaas τ narrates that Rasulullaah ε said: "Allaah j divided the creation into two parts and He placed me in the better type, as He says, **'and the people of the right...'** and **'the people of the left...'.**(Surah Waaqi'ah, 27 and 41) So, I am of the people of the right and the highest

from them as well. Allaah then divided them into three parts and placed me in the last (and best) part, as Allaah j says, **'so the people of the right; how excellent are the people of the right! And the people of the left; how wretched are the people of the left! The foremost** (in piety) **will be foremost** (in Jannah)' (Surah Waaqi'ah 8-10). I am from the foremost and the best among them. Then, Allaah made the three tribes and made me from the best tribe.

Allaah j says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

O people! We have certainly created you from a single male *(Adam υ)* ***and female*** *(Hawwa)* ***and made you into various families*** *(nations)* ***and tribes so that you may recognise each other*** *(so that each person may know where he belongs and who others are)...*
(Surah Hujuraat, 13)

Then He made the homes of the tribes and placed me in the best home, as Allaah j says, **'...O people of the household, indeed Allaah wants to purify you from every type of filth.'** (Surah Ahzaab, 33)"

Hadhrat Abu Salamah τ and Hadhrat Abu Hurayrah τ narrate that the Sahabah ψ said to Rasulullaah ε, "O Rasul of Allaah, when were you granted Nubuwwah?" Rasulullaah ε replied, *"When Adam was between body and soul."* (Tirmidhi)

Hadhrat Waathilah bin Asqa' τ narrates that Rasulullaah ε said, "Allaah chose Hadhrat Isma'eel υ from the progeny of Hadhrat Ibraheem υ; Banu Kinanah from the progeny of Hadhrat Ismaa'eel υ; the Quraysh from the progeny of Banu Kinanah; Banu Hashim from the Banu Kinanah; and me from the Banu Hashim."

Hadhrat Anas τ narrates that Rasulullaah ε said, "I am the most honoured, and noble from the children of Adam υ and I do not say this out of pride." (Tirmidhi)

Umm al Mu'mineen Ayesha ρ narrates that Rasulullaah ε said, "Once Jibreel υ came and said, 'O Rasul of Allaah, I have searched the east and the west but I have not found anyone more virtuous than Rasulullaah ε and I have not seen a tribe more virtuous than Banu Hashim.'" (Tirmidhi, Ibn Hanbal)

Hadhrat Anas τ narrates: "On the night of Me'raaj, when the Buraaq was presented to Rasulullaah ε and he was about to mount it, it began to frolic out of joy. Jibreel υ said, 'O Buraaq, what movement are you making? No one more honoured has ever mounted you or will ever mount you.' Hearing this, it began to sweat."

Ibn Abbaas τ narrates that Rasulullaah ε said, "When Allaah created Adam υ, He brought me down to earth from his back; in the Ark, He placed me in the back of Hadhrat Nuh υ; I was in the back of Hadhrat Ibraheem υ when he was thrown into the raging fire. Like this, I was transferred

from blessed backs to blessed wombs. It was made clear that none of my pure parents ever met without being married.”

Hadhrat Abbaas τ Rasulullaah ε

The same subject matter is conveyed in the poetry of Abbaas bin Abdul Muttalib τ:

من قبلها طبت في الظلال وفي مستودع حيث يخصف الورق

‘When Hadhrat Adam and Mother Haawa covered their bodies using leaves, even before that, Rasulullaah ε was living in happiness and joy

ثم هبطت البلاد لا بشر ان ت ولا مضغة ولا علق

Then he ε came down to earth with him, whereas at that time there was no man, and no drop and no clot of blood and piece of flesh

بل نطفة تركب السفين وقد ال   جم نسرا واهله الغرق

In fact, Rasulullaah ε was protected in the form of a drop; a horse was saddled and prepared, when it reached one destination, it lost the previous way

تنقل من صالب الى رحم   إذا مضى عالم بدا طبق

Similarly, he ε moved from pure backs to pure wombs and when one era passed, another came

ثم احتوى بيتك المهيمن من خندف علياء تحتها النطق

The honour of his lineage is that he is from the progeny of Khandaf. Every place of his is protected and was firmly placed with high boulders but, even then, he was protected in those places

وانت لما ولدت اشرقت ال ارض وضائت بنورك الافق

When he ε was born, the entire earth and horizon lit up

فنحن في ذلك الضياء وفي النور وسبل الرشاد نخترق

We placed you on the path of light and the path of the light of guidance and you will reach your destination...'

We have quoted just a few lines of poetry. There are more than this as well.

The Speciality of Rasulullaah ε and his Ummaah

Hadhrat Abu Dhar τ, Hadhrat Ibn Umar τ, Hadhrat Ibn Abbaas τ, Hadhrat Abu Hurayrah τ, and Hadhrat Jaabir bin Abdullaah τ narrated that Rasulullaah ε said: *"I was given five such things (some narrations mention six) that no Nabi before was given:*

1. *I was helped by awe that would overcome the enemy for a distance of a month,*
2. *The entire earth was made pure for me in order for my Ummah to perform Salaah (except a few places),*
3. *Booty was permitted for me but booty was not permitted for the Ambiyaa' υ before me,*
4. *I was sent as a Nabi to the entire human race,*

5. *I have been given the right of intercession."* (Bukhari, Muslim)

Instead of these last words, another narration states: *"It was said to me, 'Ask and it will be fulfilled.'"*

One-narration states: "My Ummah was presented to me, and there was no one following or being followed that was hidden from me."

One-narration states: *"I was sent to every red and black person."* (Bukhaari, Muslim, An-Nasai)

It is said that *'black'* refers to the Arabs because most of them were of a wheat complexion; *'white'* refers to the non-Arabs. One view is that *'white and black'* is in terms of the various nations. It is also said that *'white'* refers to man and *'black'* refers to jinn.

At the end of the narration of Hadhrat Abu Hurayrah τ, there is this addition: "I was helped with awe[1] and I was granted comprehensive speech[2] and the keys to the treasures of the earth were given to me in a dream."

Another narration states: "The coming of the Ambiyaa υ came to an end upon my coming."

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[1] 'Helped with awe', i.e. Rasulullaah ε was far from the battlefield and awe came over the enemy. It happened a few times besides the conquest of Makkah that the army of Rasulullah ε reached the borders and the enemy fled out of fear.

[2] *Jawaami' al Kalim* 'comprehensive speech', has been explained in detail previously

The narration of Hadhrat Utbah bin Aamir τ states: “I am one who will go ahead to the pond of Kauthar for you and I am a witness upon you. By Allaah, I see my pond now and I have been given the keys to the treasures of the earth. By Allaah, I do not fear that you will be involved in polytheism after me at all, **but I fear that you will be inclined to the maximum limit towards the love of the world.”** (Bukhari, Muslim)

Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ε said, “I am an unlettered Nabi, I was given comprehensive speech and the last word and I was informed regarding the door keeper of Jahannam and those who will carry Jannah.” (Ahmad)

Hadhrat Ibn Umar τ narrates, *“I was sent with Qiyaamah.”* (Ahmad)

Ibn Wahb τ narrates that Rasulullaah ε said, “Allaah said to me, ‘O Muhammad, ask of me what you want.’ I said, ‘O Rabb, what should I ask if I ask when You made Ibraheem ‘Khaleel’, Musa as ‘Kaleem’, Nuh as ‘Chosen’, and You granted such a kingdom to Sulaymaan, that You did not grant its like to anyone after him?’ Allaah j said, ‘What I granted you is higher than all that; I have granted you Kauthar and I have joined your name with Mine until Qiyaamah. The callers of it echo in the atmosphere and the earth has been made pure for you and your followers. Your past and future sins have been forgiven and I have not dealt with anyone in this way before; I have made the bosoms of the people of your Ummah into Masaahif (copies of the

Qur'aan) and the right of intercession has been kept for you on the day of Qiyaamah and this right has not been kept for any Nabi.'"

In another Hadith, Hadhrat Hudhayfah τ narrates that Rasulullaah ε said, "I have been given glad tidings that the first people of my Ummah to enter Jannah will number seventy thousand. Together with each thousand, there will be an extra seventy thousand. Reckoning will not be taken of them. This grace has also been shown to me: my Ummah will not die by being affected by drought, nor will they be overpowered (as a nation). I have been given help, honour, and awe that reaches as far as a month's journey. Booty has been permitted for me and my Ummah and that which was not permitted for the nations of before has been permitted for my Ummah and no difficulty has been placed in Deen for us." (Ahmad)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Every Nabi was given such a miracle which the people saw and believed, but the miracle given to me is revelation (the Qur'aan). I have great hope that on the day of Qiyaamah, my followers will be more than the followers of all the (other) Ambiyaa' υ. (Bukhari, Muslim)

The Miracle of Rasulullaah ε that will Last until the Day of Qiyaamah

According to the research scholars, the purport of this Hadith is that as long as the world remains, the miracle of Rasulullaah ε, the Qur'aan, will remain living. The miracles

of the other Ambiyaa' υ were limited to a time; thereafter there was no sign of it. Only the people of that time saw it. However, the Qur'aan is such a living miracle that will remain living until Qiyaamah and every person witnesses it, from era to era.

Anyway, this is such a subject for which there is great scope for discussion. We presented the summary, but in the chapter of miracles, there will be a long discussion on *I'jaaz e Qur'aan.*

Hadhrat Ali τ narrates from Rasulullaah ε: "Every Nabi was given seven Najeeb (noble companions) of his Ummah, but your Nabi has been given fourteen companions. Among them is Abu Bakr, Umar, Ibn Mas'ood and Ammaar ψ." (Ahmad, Tirmidhi)

Rasulullaah ε said: "Allaah stopped the elephants from Makkah Mukarramah but He granted control of Makkah to His Rasul and the believers. However, after me, Makkah will not be halaal for anyone, it was made halaal for me (through battle) for a few hours." (Bukhari, Muslim)

Hadhrat Irbaadh bin Saariyah τ narrates that Rasulullaah ε said, "I am the servant of Allaah and the final Nabi. I was a Nabi when the form of Hadhrat Adam υ was being moulded. I am the du'aa' of Hadhrat Ibraheem υ and the glad tidings of Hadhrat Isa bin Maryam υ." (Ahmad)

Hadhrat Ibn Abbaas τ

narrates that Rasulullaah ε said, *"I have been given virtue over all the creation of the heavens and all the Ambiyaa' υ."* It was enquired regarding how he knew of his virtue over the inhabitants of the heavens. He ε said, *"Allaah j said,* **'Whoever of them has to say, 'I am an Ilaah besides Him** *(so worship me),'* **then We shall punish him in Jahannam...'** *(Surah Ambiyaa, 29) However, to Rasulullaah ε Allaah said,* **'Indeed, We have granted you a clear victory.'** *(Surah Fatah, 1)"*

The people asked Rasulullaah ε how he had virtue over the other Ambiyaa' υ. Rasulullaah ε said, "Allaah j says, 'We have sent every Rasul with the language of his nation so that he may clearly explain to them...' (Surah Ibraheem, 4). (But) **regarding me, Allaah j said, 'We have sent you (O Muhammad ε) to the whole of mankind...' (Surah Saba, 28)**

Hadhrat Khaalid bin Ma'daan τ narrates that some companions said to Rasulullaah ε, "O Rasul of Allaah, tell us about you." Abu Dhar τ, Shaddaad bin Aus τ and Hadhrat Anas bin Maalik τ narrate the same.

Rasulullaah ε said: "I am the Du'aa of my forefather Ibraheem υ. Allaah j mentioned the Du'aa':

'O our Rabb! Send to them *(to our descendants)* **a messenger from among them who will recite Your verses** *(of the Qur'aan)* **to them, teach them the Book and**

wisdom and purify them *(from shirk)*. **Without doubt, You are the Mighty, the Wise.'** *(Surah Baqara, 129)*

I am the glad tidings of Hadhrat Isa υ and the dream of my mother, because when I was in her belly she saw a dream that a light came from her body, through which the places of Shaam and Basra were lit.

I drank milk in the tribe of Banu Sa'd bin Bakr. One day when I was out shepherding with my foster brother's two people came. They were wearing very white clothes."

Another narration mentions three people (came wearing white clothes). (Bukhari)

"They had a golden tray that was filled with cold water like ice. They split my chest open."

Another narration says that they cut from his chest to his belly. (Bukhari, Muslim)

"They took out a black clot of blood. Then they washed my heart and stomach using that ice-like water. Then they caught hold of something; I looked and saw that it was an illuminated seal that dazzled the eyes. They sealed my heart with mercy and because of this it was filled with Imaan and wisdom."

At the end of the Hadith it is stated: "The heart was then put into its place. The other person passed his hand over my chest and it was sealed once again."

One narration also states that on this occasion, Jibreel υ said: "His (Rasulullaah ε's) heart is very strong. There are two eyes in it that witness the universe and two ears that listen to near and far." Then another said to his companions, "Weigh him in comparison to ten people of his Ummah." They weighed and found him to be heavier. Then they said, "Weigh him with a hundred." They weighed him and found him to be heavier. Then they said, "Weigh him with a thousand." They weighed him and he came out heavier. So one said to his companion, "Stop weighing; **remember, even if he is weighed in comparison to the entire Ummah, he will come out heavier." Subhaanallaah!**

Another Hadith states that they took turns to hug him and kissed him between the eyes and said, "O friend, do not fear. You should be pleased to know that whatever has happened with you is only well-wishing."

The rest of the Hadith states that the angels said to Rasulullaah ε, "How lofty are you before Allaah j that even Allaah j and His angels are with you."

Hadhrat Abu Dhar τ's narration also states: "When the angel left me, then the entire incident played before my eyes, such that I even saw the incident occurring before me."

Abu Muhammad Makki and Faqih Abu Layth Samarqandi α narrate that after **Hadhrat Adam υ erred, he made the following du'aa' in the Divine court, "O Allaah, forgive me on account of the right of Muhammad ε."**

Another narration states, "My slip was forgiven, and my repentance accepted."

Allaah j asked, "O **Adam υ,** how did you know of the great status of Muhammad ε?" Hadhrat Adam υ said, **"I saw this written in Jannah: 'There is no deity but Allaah, Muhammad is the Rasul of Allaah.'** After seeing this, I had conviction that he is the most noble and honourable of Your servants." Another narration states that he saw written at every place in Jannah, "Muhammad is My servant and My Rasul." So Allaah accepted the repentance of Hadhrat Adam υ and overlooked his slip.

Those who narrate this incident say that the above-mentioned view is the interpretation of:

فتلقى آدم من ربه...

So Aadam υ received** (learnt) **a few words from his Rabb...
(Surah Al-Baqara, 37)

The name of Muhammad ε upon the Divine Arsh

Another narration states that Hadhrat Adam υ said in the Divine court, **"O Rabb, the moment I was created, I looked towards the 'Arsh and found written, 'There is no deity but Allaah, Muhammad is the Rasul of Allaah.'** At that moment I realised that, in Your Court, no-one else has the honour that Muhammad ε has. This is because You have

joined Your name with his." Allaah j sent revelation to him, "O Adam, by My honour and majesty, despite him being from your progeny and him being the seal of the Ambiyaa' υ, **if it was not the objective of creating him, I would not have created you."**

It is for this reason that Adam υ kept his title as 'Abu Muhammad.' One view is that his title was 'Abul Bashr.'

Surayh bin Yunus τ narrates that there are certain angels that travel the earth. Their worship is only this: they present themselves in every such home wherein there is a person by the name of Muhammad or Ahmad. This is only out of honour for Rasulullaah ε.

Ibn Qaani' al Qaadhi α narrates that Abul Hamraa' τ narrates that Rasulullaah ε said: "When I was taken to the heavens, I saw written on the Divine throne, 'There is no deity but Allaah, Muhammad is the Rasul of Allaah, I helped him with Ali.'[1]

News of him before his Arrival

In the Tafseer of **'...Beneath it was their treasure...'** (Surah Kahf, 82) Hadhrat Ibn Abbaas τ narrates: "This was a

[1] Despite research, we have not found such a narration, or a narration with similar wording. However, even if it is accepted to be authentic, then if people of any school of thought use it as proof to establish virtue for Hadhrat Ali τ over Hadhrat Abu Bakr τ and Hadhrat Umar τ, then it is only a partial virtue. It shows the bravery of Hadhrat Ali τ and it is well known that everyone attests to this virtue of his.

slate of gold upon which was written, ‘surprise upon the person who believes in predestination and is then grieved. Surprise be upon the person who has conviction in Jahannam and yet he laughs. Surprise be upon the person who sees the turning of the night and day and the treasures of the worldly people turning and still has reliance on it. I am Allaah, there is no deity but I and Muhammad ε is my servant and Rasul.’”

Hadhrat Ibn Abbaas τ narrates that ‘There is no deity but Allaah, Muhammad is the Rasul of Allaah’ is written on every door of Jannah and Allaah j says that whoever says this He shall not punish him.

It is narrated from some people that on the old stones it was written, ‘Muhammad is abstinent, a reformer and a trustworthy guide.’ ε

Allaamah Samnataari α has written that in Khuraasaan, a child was born that had *‘There is no deity but Allaah’* written on its one arm and *‘Muhammad is the Rasul of Allaah’* written on the other arm.

Some historians write that there is such a flower in India that is red but it has written naturally in it in white: *‘There is no deity but Allaah, Muhammad is the Rasul of Allaah’*.

Hadhrat Ja’far bin Muhammad narrates that a caller will call out on the day of Qiyaamah, “O people, whoever among you has the name Muhammad, he should enter Jannah. Through this command, the objective of Allaah

is to show the honour for the beloved name of Rasulullaah ε.”

Ibn Qaasim α has written in his book *Simaa’* and Ibn Wahb α has written in *al Jaami’* from **Imam Maalik α that he heard the people of Makkah saying: “In whichever home there is a person named Muhammad living, there will be blessing in that home and they are given abundant provision.”**

Rasulullaah ε said, “What harm is there if there is one, two or even three Muhammads in your home.”

Hadhrat Abdullaah bin Mas’ood τ narrates that Allaah j looked at the hearts of His servants and He kept the heart of Muhammad ε special for himself and He adorned it by blessing it with Risaalat.

Hadhrat Naqqaash α said that when the verse **‘...It is not** *(permissible)* **for you** *(Mu’mineen)* **to hurt the Nabi ε** *(in any way)***, nor to ever marry his wives after him** *(after he passes away)***...’** was revealed, Rasulullaah ε addressed the Muslims, *“O Muslims, Allaah has granted me clear virtue over you and He has granted my spouses virtue over your spouses.”*

Section 2

Me’raaj, the virtue of Rasulullaah g

This section includes conversing with Allaah, seeing Him, leading the other Ambiyaa’ υ, Ascending until Sidratul Muntaha’ and seeing the Great Signs of Allaah

One of the specialties of Rasulullaah ε is the journey of Israa’. Through it, the objective was to show his great status. Allaah informed us regarding it in the Qur’aan and the authentic Ahadith mention the detail of it.

Allaah j says:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ البَصِيرُ

Pure is that Being Who transported His slave *(Rasulullaah ε)* **by night from Masjidul Haraam** *(in Makkah)* **to Masjidul Aqsa** *(in Jerusalem),* **the vicinity of which We have blessed** *(the area was the place of worship of all the Ambiyaa, many of whom are buried there; it is revered by Muslims as well as others and the area is well irrigated and fertile),* **to show him Our Aayaat. Undoubtedly, He is the All Hearing, the All Seeing.** *(This verse speaks of the miraculous journey of Rasulullaah ε from the Masjidul Haraam to Masjidul Aqsa, a journey referred to as “Israa”. He was taken there on an animal known as Buraaq which was a long white animal that was larger than a donkey but smaller than a mule. It travelled extremely fast*

because its every step reached as far as the eyes can see. At Masjidul Aqsa, Rasulullaah ε led all the Ambiyaa in salaah. Thereafter, he was taken to the heavens, a journey known as "Mi'raaj". He was met by several Ambiyaa in the seven heavens, all of whom welcomed him. He was also shown Jannah and Jahannam and many wonders of Allaah's creation. He spoke to Allaah there and the five Fardh salaah were given to him as a gift to the Ummah. He was then returned to Makkah. All this transpired in less than a single night and Rasulullaah ε was taken to all these destinations with his physical body and in a conscious state.)

(Surah Bani Israa'eel, 1)

Allaah j says:

وَالنَّجْمِ إِذَا هَوَى   مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى   وَمَا يَنطِقُ عَنِ الْهَوَى
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى   عَلَّمَهُ شَدِيدُ الْقُوَى   ذُو مِرَّةٍ فَاسْتَوَى   وَهُوَ
بِالْأُفُقِ الْأَعْلَى   ثُمَّ دَنَا فَتَدَلَّى   فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى   فَأَوْحَى إِلَى
عَبْدِهِ مَا أَوْحَى   مَا كَذَبَ الْفُؤَادُ مَا رَأَى   أَفَتُمَارُونَهُ عَلَى مَا يَرَى
وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى   عِندَ سِدْرَةِ الْمُنْتَهَى   عِندَهَا جَنَّةُ الْمَأْوَى   إِذْ
يَغْشَى السِّدْرَةَ مَا يَغْشَى   مَا زَاغَ الْبَصَرُ وَمَا طَغَى   لَقَدْ رَأَى مِنْ آيَاتِ
رَبِّهِ الْكُبْرَى

By the star when it sets.

Your companion ***(Rasulullaah ε)*** *is neither astray nor has he lost his direction.*

He does not speak of his own desires.

(Rather) **Whatever he says is revelation** *(which Allaah has)* **revealed to him** *(through the agency of Jibra'eel υ)***.**

He has been taught by one of tremendous might *(Jibra'eel υ)***…**

…and who is extremely powerful *(so powerful that he used only the tip of one of his 600 wings to lift the city of Sodom)***.** *(Whereas Jibra'eel υ usually appeared before Rasulullaah ε in human form)* **He** *(Jibra'eel υ)* **appeared** *(before Rasulullaah ε)* **in his original form** *(once in Makkah)***...**

…when he *(Jibra'eel υ)* **was on the highest part of the horizon** *(Rasulullaah ε saw Jibra'eel υ on the eastern horizon with his six hundred wings spread out. They were so large that they even covered the western horizon. The sight was so tremendous that Rasulullaah ε fell unconscious.*

Then *(seeing Rasulullaah ε fall unconscious)* **he** *(Jibra'eel υ)* **approached** *(Rasulullaah ε to revive him)* **and** *(thus doing, he)* **drew close...**

…and was as close *(to Rasulullaah ε)* **as two bows** *(with each end of a bow touching the corresponding end of the other bow)* **or even closer.**

Then *(Allaah)* **sent that revelation to His slave, which He revealed** *(referring to the revelation of verse 6 of Surah 93 up to verse 4 of Surah 94 or the proclamation that no person shall enter Jannah until Rasulullaah ε has entered and that no Ummah shall enter Jannah until his Ummah have entered)***.**

The heart *(of Rasulullaah ε)* **does not mistake what it sees** *(whatever Rasulullaah ε reported he saw was the absolute truth)***.**

Are you *(Mushrikeen)* **disputing with him** *(Rasulullaah ε)* **concerning what he saw** *(when you have not seen anything like it)***?**

He *(Rasulullaah ε)* **certainly saw him** *(Jibra'eel υ in his original form)* **once more** *(a second time)***…**

…at the Sidratul Muntahaa *(when Rasulullaah ε went on the miraculous journey of Mi'raaj)***…**

…close to which is Jannatul Ma'waa.

(Rasulullaah ε saw Jibra'eel υ there) **When the Sidratul Muntahaa was covered by that which covered it.** *(When the Sidratul Muntahaa was covered by magnificent colours or angels, it assumed a new appearance and became more beautiful than any human can describe.)*

The sight *(of Rasulullaah ε)* **neither wavered** *(saw any less than it was supposed to see)* **nor transgressed** *(did not overstate what it saw)***.**

He definitely saw some of Allaah's great Aayaat *(on the journey of Mi'raaj)***.**
(Surah Najm, 1-18)

There is no difference of opinion among the Muslims regarding the authenticity of Me'raaj; it is proven from the text of the Qur'aan. Its details, its strange aspects, and its specialties, are narrated in the authentic and famous Ahadith

as well. We will first present the most complete blessed Hadith on this subject, thereafter we will point out to more aspects as well.

Qaadhi Iyaadh α narrates: “It has come to us through various chains of narration, among these Hadhrat Anas τ narrates that Rasulullaah ε said, *‘The Buraaq was brought to me; it was a white animal, bigger than a donkey and smaller than a mule.* ***It was so fast that its step would be as far as its eye could see.’***

Rasulullaah ε says that he mounted it and went to Bayt ul Muqaddas. He tied the Buraaq at the stone where the other Ambiyaa’ υ tied their conveyances. He then performed two Rak’ats in the Masjid and came out.

‘Jibreel υ presented a utensil of wine and a utensil of milk before me. I drank the milk and Jibreel υ said, ‘O Rasul of Allaah, you have chosen in accordance to nature.’

He then took me to the heavens. Jibreel υ knocked at the door of the heavens and it was asked, “Who is it?” he replied, “Jibreel.” It was asked, “Who is with you?” he replied, “Muhammad, Rasulullaah ε is with me.” It was then asked, “Has he been called?” he replied, “Yes, he has been called.” The door was then opened. I saw Hadhrat Adam υ there. He welcomed me and made du’aa’ of goodness and well being for me.

Hadhrat Jibreel υ then took me to the second heaven. Jibreel υ knocked at the door of the heavens and it was

asked, “Who is it?” he replied, “Jibreel.” It was asked, “Who is with you?” he replied, “Muhammad Rasulullaah ε is with me.” It was then asked, “Has he been called?” he replied, “Yes, he has been called.” The door was then opened. The two cousins, Hadhrat Isa υ and Hadhrat Yahya υ were there. They welcomed me and made du’aa’ of blessings and well-being for me.

Then Jibreel υ took me to the third heaven and the same thing happened as with the previous heavens, (i.e. the questions and answers), when the door opened, Hadhrat Yusuf υ was there. He was granted half of the beauty (of the universe). He welcomed me and made du’aa’ of goodness and blessings for me.

I was then taken to the fourth heaven and the same questions and answers followed. Hadhrat Idrees υ was there when they opened the door. He welcomed me and gave me du’aa’ of goodness and blessings. Allaah says regarding him, **‘We elevated him to a high rank (of excellent attributes).’** (Surah Maryam, 57)

I was then taken to the fifth heaven. The same thing happened. When the door was opened, I saw that Hadhrat Harun υ was there. He also welcomed me and made du’aa of goodness and well-being for me.

I was then taken to the sixth heaven. The same questions and answers were asked and given. When the door opened, Hadhrat Musa υ came. He also welcomed me and made du’aa of goodness and well being for me.

I was then taken to the seventh heaven and the same thing happened as in the previous six. Upon the opening of the door, I found Hadhrat Ibraheem υ there, taking support from Bayt al Ma'moor (Allaah's House). Seventy thousand angels enter Bayt al Ma'moor daily. The angel that is permitted entry once does not get permission a second time until Qiyaamah.

I was then taken to Sidratul Muntaha (the Lote tree of the utmost boundary over the seventh heaven; none can pass beyond this point). Its leaves are like the ears of an elephant and its fruits equal the size to earthen jars. When I reached there, Allaah j focused His Majesty on the tree and it changed at once. Such light and beauty was created that no human has the ability to describe.

At that point, Allaah j revealed what He wanted to and He made fifty Salaah obligatory, to be performed during the day and night. Upon return, I met Hadhrat Musa υ and he asked, 'What has Allaah made obligatory on your Ummah?' I said, 'Fifty Salaah.' He said, 'Go back and request Him to make it less because your Ummah does not have so much ability. I tested the Bani Israa'eel.' I went back to my Rabb and said, 'O my Rabb, decrease it for my Ummah.' So Allaah decreased the times of Salaah by five. Upon returning, Hadhrat Musa υ said, 'Your Ummah will not have the ability for this as well; go back again and request for a decrease.'

Rasulullaah ε said, 'In this way I went between my Rabb and Hadhrat Musa υ and I repeatedly requested for a

decrease. This was until Allaah j said, ‘O Muhammad, there are these five Salaah during the day and night, from them, each one equals ten Salaah. In this way, there are fifty Salaah. So, whoever intends good but he cannot do it, it is written in his record of deeds (simply on account of his intention). If he practises, then ten good deeds are recorded. Alternatively, if someone intends to do evil, he only intends and does not do it, the evil deed is not recorded for him and if he does do it (may Allaah save us), then only one evil deed is recorded in his record of deeds.’

Rasulullaah ε said, ‘Upon returning I met Musa υ again and he was informed of the entire matter. He said, ‘Muhammad (ε), request a further decrease in the court of Allaah,’ but I said, ‘I am now ashamed to seek a further decrease.’

The compiler says that Thaabit α narrated this Hadith with a better chain from Hadhrat Anas τ and that none could narrate this Hadith in the excellent way in which he narrated it for there is a mix up in the explanation of other narrators, especially in the narration of Shareek Bani Abi Namr. (Bukhari, Muslim)

(In the beginning of this narration, the angel coming, the blessed bosom of Rasulullaah ε being opened and it being washed with Zam Zam water is explained, whereas this was an incident of his ε childhood and revelation had not yet come upon him at that time.

In his narration, Shareek mentioned this to be before revelation, whereas there is no difference of opinion that the incident of Me’raaj took place after revelation and many scholars have written that this incident took place a year before migration. Also, even before this, there were more times that Rasulullaah ε experienced Me’raaj.)

Hadhrat Anas τ narrates through Hammaad bin Salamah. (Muslim)

Anas τ narrates that Jibreel υ came to Rasulullaah ε and he split his chest open. This was when he was with his foster mother and he was playing with the other children. He explained this incident to be separate from the Me’raaj incident and he explained both incidents excellently. Also, his narration is excellent in this way that he narrated the journey to Bayt ul Muqaddas and Sidratul Muntaha consecutively in one narration (i.e. he ε went to Bayt ul Muqaddas and then he ascended to the heavens.) Through this, all the objections that other scholars have created are removed.

Hadhrat Anas τ narrates that Rasulullaah ε said, “The roof of my house was opened, and Jibreel υ came down. He opened my chest and washed it with Zam Zam. Then he brought a golden tray, filled with Imaan and wisdom, and filled it into my chest. He then closed my chest and caught my hand and took me to the heavens...” (Bukhari, Muslim). He then narrated the entire incident.

Qatadah α also narrates a similar narration from Hadhrat Anas τ. In his narration, some things have been explained to occur first and others later. There were some aspects added and some removed. Also, there was a slight change regarding who Nabi ε met in which particular heaven. (Bukhari, Muslim)

Yes, the narration of Thaabit from Anas τ is very strong and is much more excellent.

Additional Information About Me'raaj

Here we explain the various added aspects of the Israa' journey and the beneficial points drawn from them:

In the narration of Ibn Shihaab, besides Adam υ and Ibraheem υ, all the Ambiyaa' υ welcomed him and said that he is a pious Nabi and a pious brother. However, the two Ambiyaa' υ mentioned above said, *'son of a pious person.'*

Hadhrat Ibn Abbaas τ's narration states, "Then I was taken so high, where I heard the sound of the pens moving." (Bukhari, Muslim)

Hadhrat Anas τ narrates: "I was then taken above until I reached Sidratul Muntaha that was beautified with such colour that the intelligence and mind cannot describe." (Bukhari, Muslim)

The Hadith of Malik bin Sa'sa'a says: "When I passed Hadhrat Musa υ, he cried. The voice came, 'O Musa, what is the reason for crying?' he said, 'O Rabb, You have deputed

this young man after me but more of his Ummah will enter Jannah as compared to mine.'"

In the narration of Hadhrat Abu Hurayrah τ it is said: "I was in the group of Ambiyaa' υ when the time of Salaah came, so I led them. A person said, 'O Muhammad, this is Maalik, the doorkeeper of Jahannam. Greet him with Salaam.' I turned to him and he greeted me first." (Muslim)

The narration of Hadhrat Abu Hurayrah τ states: "I went until I came into Bayt ul Muqaddas. When dismounting, I tied my conveyance at the rock called Sakhrah. I then performed Salaah with the angels. When the Salaah was complete, some angels said to Jibreel υ, "Who is this with you?" He replied, "This is Muhammad (ε)." They asked, "Has he been called?" Jibreel υ replied in the affirmative. Hearing this, the angels greeted me and said, "Welcome, the best brother and the best vicegerent. What an excellent brother and excellent vicegerent." Then these angels met the souls of the Ambiyaa υ and mentioned the discussion of all the Ambiyaa υ, especially Hadhrat Ibraheem υ, Hadhrat Musa υ and Hadhrat Isa υ."

After this, Rasulullaah ε praised Allaah j and said to the Ambiyaa υ before him: "You have praised your Rabb, now I praise my Rabb. All praise is due to The Being that sent me as a mercy to the universe and as a giver of glad tidings and one who warns of the punishment of Allaah, and He revealed the Qur'aan upon me, in which there is an explanation of everything, and He made my Ummah the best and balanced

and my Ummah the first and last. He split my chest, He removed my burden from me and elevated my mention, He made me the conqueror and the last."

Hearing this, the Ambiyaa υ said, "From this it seems as Muhammad ε is greater than all of us in virtue."

After this he explained that Muhammad ε was taken up towards the heavens, and he was taken from one heaven to the next, as mentioned before.

The narration of Hadhrat Ibn Mas'ood τ states: "I was taken until Sidratul Muntaha which is in the sixth heaven. Whatever comes from above, its end point is here. No-one has the ability to go further than here, as Allaah j says, **'When the Sidratul Muntahaa was covered by that which covered it'**." (Surah Najm, 16) It is said that they were golden kites (that covered it).

Hadhrat Rabee bin Anas τ narrates from Hadhrat Abu Hurayrah τ that it was said to Rasulullaah ε, "This is Sidratul Muntaha; The souls of every Ummati that (follows and) practices the Sunnah of Rasulullaah ε reaches here. **From the roots of Sidratul Muntaha flows rivers of water that is never spoilt, rivers of milk whose taste does not change, rivers of wine that brings enjoyment to the drinker, and rivers of pure honey.** This is such a huge tree that a mounted person will travel for seventy years in its shade. Every leaf of it will provide shade. The tree is covered in light and angels cover the light. The verse of Allaah, **'When**

the Sidratul Muntahaa was covered by that which covered it' (Surah Najm, 16) refers to this.

After this, Allaah said, "Ask; ask whatever you want of Me." Rasulullaah ε said in the Divine court, "O Rabb, You have made Ibraheem υ (Your) Khaleel (friend) and You granted him a great kingdom. You granted Musa υ the honour of speaking to You. You gave Dawud υ a great kingdom, softened iron at his hands, and made the mountains obedient to him. You granted Sulaymaan υ such kingdom in which Jinn, man and even the Shayateen were obedient to him, You gave him such a kingdom that none after him was given. You granted knowledge of the Tauraat and Injeel to Isa υ, You granted him such a miracle that he could cure the blind and lepers by touching them, and You also gave him and his mother protection from Shaytaan so that the accursed could not gain control over them."

Allaah j said, "O Rasul, I have made you My friend and My beloved as well. 'Muhammad Habib ur Rahmaan' is written in the Tauraat. I sent you as a Rasul to all people and I granted your Ummah the honour of having virtue ahead of all the other Ummahs and last in terms of time. Their sermons will not be correct until they do not testify that you are My servant and Rasul. **You were created before all the Ambiyaa υ and you were sent last.** You were given *Sab' Mathaani*, i.e. the Surah of seven verses (according to the authentic view, it is Surah Faatiha) and such a Surah (i.e. Surah Al-Baqara, 285-286) which has not been given to any

Rasul before you. I have also made you the conqueror and the final Nabi."

Another narration explains that three things were especially given to Rasulullaah ε:

The Five Salaah

1. The last verses of Surah Baqarah
2. Forgiveness of the Ummah, (i.e. he who does not ascribe partners to Allaah will, InshaAllaah, be forgiven even of the worst sins. (Muslim)

In the Tafseer of:

ما كذب الفؤاد ما رآى

The heart** (of Rasulullaah ε) **does not mistake what it sees
*(whatever Rasulullaah ε reported that he saw was the absolute truth)***.**
(Surah Najm, 11)

It is said that Rasulullaah ε saw Jibreel υ in his original form and he had approximately 600 wings. (Bukhari, Muslim)

It is narrated in the Hadith of Shareek τ that Rasulullaah ε saw Musa υ in the seventh heaven and that he got this rank because of being *Kaleemullaah* (the one who spoke with Allaah).

It is also stated: “I was taken further above, the end point only Allaah knows. Musa υ said, ‘I thought that no one would be taken above me.’”

Hadhrat Anas τ narrates that Rasulullaah ε said, “I performed Salaah with the Ambiyaa υ in Bayt ul Muqaddas.”

Hadhrat Anas τ narrates that Rasulullaah ε said, “One day, when I was sitting, Jibreel υ came to me and he placed his hand between my shoulders as an indication. I then went and stood by a tree. There was a nest like that of a bird hanging from the tree. I sat in one nest and Jibreel in the other. The tree began to get longer until it reached the sky. If I wanted, I could have touched the sky. I saw on all four sides and Jibreel υ was there. It seemed as though he was a cloth that was spread from the sky to the earth. **At that time I realized his virtue in knowledge regarding the recognition of Allaah.** After this the doors of the heaven were opened for me. I saw a great light. Then a veil came between me. Pearls and emeralds hung in the corners of it. At that time, Allaah j revealed to me whatever revelation He wanted to reveal.”

Bazzaar has narrated from Hadhrat Ali bin Abi Taalib τ: “When Allaah j intended to teach the Adhaan to His Rasul, then He gave Jibreel υ an animal and sent him to Rasulullaah ε. This animal is called ‘Buraaq’. When Muhammad ε intended to mount it, the Buraaq frolicked (began to play). Jibreel υ said, ‘O Buraaq, be consoled. Who is more noble

and honoured in the sight of Allaah than the one mounting you?'

Rasulullaah ε then mounted it and reached the veil that is close to the special grace of Allaah. Together with this, an angel came from inside the veil and Muhammad ε said, *'O Jibreel, who is this?'* Jibreel υ said, 'By the Being that sent you with the truth, in terms of position, I am closer to the Divine grace, but from my birth until today, I have never seen this angel before.'

The angel said in reply, 'Allaah is the Greatest.' A reply came from within the veil, 'My servant has spoken correctly; indeed, I am Great.' After this the angel said, 'I testify that there is no deity but Allaah.' The voice came from behind the veil, 'My servant has spoken the truth; indeed, there is none worthy of worship but I.' Like this, the rest of the Adhaan was mentioned. However, there was no reply given for 'Come to Salaah' and 'Come to success'.

That angel then took the hand of Rasulullaah ε and pulled him forward to lead the inhabitants of the heavens. Among those who performed Salaah behind Rasulullaah ε were Hadhrat Adam υ and Hadhrat Nuh υ."

Hadhrat Abu Ja'far Muhammad bin Ali bin Husayn explains that on this occasion Allaah made it evident to all that Rasulullaah ε has virtue over all the types of creation of the earth and sky.

Hijaab is only linked to creation, not the Creator

The author ε explains that the veil mentioned in this Hadith is in terms of the creation and not the Creator because nothing can veil the Creator. The creation can be veiled because they are measurable, limited, and material. However, there are no such boundaries to the Creator so He is pure from being veiled.

Allaah can place a veil restricting sight, insight, and discernment over His creation in whichever way and whenever He wants. As Allaah j says, **'Never!** *(What they say cannot be true). (As a result of their rejection)* **They will certainly be veiled** *(screened off)* **from** *(seeing)* **their Rabb on that day** *(in the Aakhirah)***.'** (Surah Mutaffifeen, 15)

So, the meaning of word 'veil' in this Hadith, can be taken to mean that Allaah has placed the veil for the angels so that, besides these angels that came from behind the veil, the rest remained veiled from the Power, Sovereignty, Majesty, the strange aspects of the universe, and the wonders of His Dominion and Status of His Being.

The statement of Hadhrat Jibreel υ points to this (if this meaning is taken), when he said: "I have never seen this angel before." This statement points out that nothing can veil Allaah.

In this meaning is also the statement of Ka'b α which he mentioned in the Tafseer of Sidratul Muntaha: "The limit of the knowledge of the Ambiyaa υ(other book says Angels?) is

until a certain point, therein they get Divine law. Their knowledge does not go beyond this, (i.e. they do not have any knowledge beyond this.)

Regarding the statement of Rasulullaah ε that the veiled was joined to Allaah, the "Mudaaf" will have to be taken to be hidden, i.e. joined to the throne of Rahmaan, or together with the introduction of the realities of aspects of recognition of a matter of a greater sign, just as Allaah j said, **'You may ask the town...'** (Surah Yusuf, 82) which means: **'You may ask the** *(people of the)* **town...'**

Regarding the Voice that came from behind the veil that said, 'My servant has spoken the truth; indeed, I am the Greatest.' The apparent meaning of the words is that, on this occasion, Rasulullaah ε heard the speech of Allaah but from behind the veil because Allaah j says:

'It is not *(fitting)* ***for a human that Allaah speaks to him*** *(face-to-face)* ***unless*** *(Allaah communicates with him)* ***by means of inspiration*** *(by creating a thought in his mind)****, or from behind a veil*** *(telling him something without being seen)****, or that He sends a messenger*** *(angel)* ***who conveys the revelation by Allaah's command, as He pleases. Verily Allaah is Exalted*** *(cannot be seen in this world)****, the Wise.'***
(Surah Shura, 51)

This means that he cannot see Allaah because Allaah placed a veil over his eyes.

If the authenticity of this view is criticized and it is said that Rasulullaah ε did see his Rabb, then it is possible that Rasulullaah ε saw before or after, and the veils were lifted from the eyes of Rasulullaah ε at that time. And Allaah knows best.

Section 3

Was Me’raaj a Physical Journey or a Spiritual Journey?

Among the early day scholars there is a difference of opinion regarding the Me’raaj being a physical journey or a spiritual jouney. As a result, there are three views:

1. Me’raaj was with the soul and it was a dream.
2. Me’raaj was with the body (as well).
3. And one group says that the first leg of Me’raaj (from Makkah to Baytul Muqaddas) was with the body and the ascension from there to the heavens was with the soul.

‘Me’raaj was with the Soul and it was in a Dream’

This group that says Me’raaj was with the soul (Roohaani) and it was in a dream. All scholars are unanimous that the dream of the Nabi is revelation and true. This is the view of Hadhrat Mu’awiyah τ and it is also narrated from Hasan, whereas the opposite is also famous from him. Muhammad bin Ishaq has indicated to this and his proof is:

*‘...**We only made the sight** (of Jannah, Jahannam and everything else in the heavens) **that We showed you** (during your journey of Me’raaj) **and the accursed tree** (Zaqqoom) **mentioned in the Qur’aan as trials for the people...’***
(Surah Bani Israa’eel, 60)

They also support their saying with the following Hadith of Hadhrat Ayesha ρ: “I did not find the body of Rasulullaah ε to be gone on the night of Me’raaj.”

It is also stated, ‘While I (Rasulullaah ε) was sleeping.”

As well as the Hadith of Hadhrat Anas τ “Rasulullaah ε saw a dream while in Masjid Haraam...” He described the Me’raaj and at the end stated that Rasulullaah ε said, *‘when I awoke, I was in Masjid Haraam.’* (Bukhari, Muslim)

‘Me’raaj was with the Body and Whilst Awake’

Senior scholars of the Ummah and the general Muslims are of the second view: that Me’raaj took place bodily and while awake. This view is true. This is the view of Ibn Abbaas τ, Jaabir τ, Anas τ, Hudhayfah τ, Umar τ, Abu Hurayrah τ, Maalik bin Sa’sa’ah τ, Ibn Mas’ood τ, Dahhaak τ, Sa’eed bin Jubayr τ, Qatadah τ, Ibn Al Musayyib α, Ibn Shihaab α, Ibn Zayd α, Hasan τ, Ibraheem υ, Masruq α, Mujaahid α, Ikramah α, Ibn Jurayj α. One view of Hadhrat Ayesha ρ also indicates to this. This is the view of Tabari α, Ibn Hanbal α, and a large group of Muslims. From the latter day scholars, most of the jurists, Muhadditheen, Mutakallimeen, and Mufassireen are of this view as well.

Part of Me’raaj was Bodily, Part was Spiritual

One group is of the view that the part of Me’raaj from Bayt al Haraam to Bayt al Muqaddas was bodily and in the state of wakefulness, but from Bayt al Muqaddas to the heavens it was spiritual. They draw proof from the verse:

‘Pure is the Being Who transported His slave** (Rasulullaah ε)* ***by night from Masjidul Haram *(in Makkah)* ***to Masjidul Aqsa*** *(in Baytul Muqaddas)...’*
(Surah Bani Israa’eel, 1)

Their conclusion is that their astonishment at the Great Power of Allaah and the honour for which Rasulullaah ε was praised is desired. Thus, showing the honour of Rasulullaah ε through Me’raaj is explained at the end of the verse (until **‘Masjid al Aqsa...’**).

They say that if a bodily Me’raaj took place beyond Masjid al Aqsa, then it would have been mentioned because that would increase the praise.

Moreover, among those who hold this view here is a difference of opinion on whether Rasulullaah ε performed Salaah in Bayt al Muqaddas or not.

Regarding this Salaah, the narration of Hadhrat Anas τ has passed.

This Salaah has been refuted by Hadhrat Hudhayfah bin al Yamaan τ. He says that Rasulullaah ε did not dismount the Buraaq until he returned. (Tirmidhi, Ahmad)

The Viewpoint of the Author

The author explains that through Divine help, Insha Allaah, the authentic and true matter will be made apparent.

The authentic Ahadith and clear verses point out that the entire incident of Me'raaj took place with the body and soul. We do not turn away from the apparent meaning and the reality, except if the matter is impossible. In this case, it is not impossible for Me'raaj to take place bodily and in the state of wakefulness because, if it was an incident of a dream, then it would have been said, 'With the soul of His servant' and not **'His servant'**. Moreover, Allaah j said, **'The sight** *(of Rasulullaah ε)* **neither wavered nor transgressed.'** (Surah Najm, 17)

If this was a matter of a dream, then there would have been no sign in it, nor any miracle. Also, the disbelievers would not have taken it to be beyond imagination and they would not have belied it and the Muslims of weak Imaan would not have turned away from Islaam and they would not have been put into a trial. This is because things that are seen in dreams cannot be challenged. Therefore, they would not have tried to falsify it. The reality is that they knew that such an event took place bodily and in the state of wakefulness, just as the Ahadith state.

Rasulullaah ε performing Salaah in Bayt ul Muqaddas with the other Ambiyaa' υ or (according to other narrations) performing Salaah in the heavens, Jibreel υ bringing the Buraaq, informing of Me'raaj, opening the doors of the

heavens one by one, the question from above: ‘Who is with Jibreel υ?, the reply of Jibreel υ: ‘It is Muhammad ε’, the meeting the Ambiyaa’ υ in the heavens one after the other, their welcoming and giving titles to him, the matter of the obligation of Salaah, and Rasulullaah ε returning repeatedly from Musa υ, etc.

Some of the narrations of Me’raaj state: “Jibreel υ took my hand, held it, and took me towards the heavens...” Further on Rasulullaah ε says, “...he took me so high that he stopped at the highest point, to the extent that I heard the sounds of the pens moving. Indeed, I reached Sidratul Muntaha and there is no doubt that I entered Jannah...” and he saw that which he explained.

Hadhrat Ibn Abbaas τ narrates that whatever Rasulullaah ε saw, it was the seeing with the naked eye. Seeing in a dream was not meant. (Sahih Bukhari)

Hasan Basri α narrates that Rasulullaah ε said, “I was sleeping in the Hateem when Jibreel came to me. He shook me from behind. I woke up and sat up but I did not see anyone. I therefore lied down again. This took place thrice.” Rasulullaah ε said, “He caught my side the third time and took me to the door of the Masjid. There was an animal there...” The narration of the Buraaq continues from here.

The narration of Umm Haani i about Me’raaj

Umm Haani ρ narrates that on the night that Rasulullaah ε was taken on Me’raaj, he ε was present in the room kept for

travellers. He performed Esha’ Salaah and rested in between. “Just before true dawn, Rasulullaah ε woke us up. When we completed Salaah, he said, *‘O Umm Haani, I performed Esha’ Salaah as you saw me in the valley. After that I went to Bayt ul Muqaddas and performed Salaah there. Now I performed the morning Salaah with you, as you see.’*”

From this it is clear that Rasulullaah ε physically went for Me’raaj.

Hadhrat Abu Bakr τ said to Rasulullaah ε, “O Rasul of Allaah, I looked for you on the night of Israa’ but I did not find you present.” Rasulullaah ε said in reply, *“Jibreel took me to Masjid al Aqsa.”*

It is narrated from Hadhrat Umar τ that Rasulullaah ε said, “On the night that I was taken for Me’raaj I performed Esha’ Salaah in the front portion of Masjid al Haraam. After that I entered Sakhrah (name of a area, now a Masjid) and saw an angel standing there, he had three utensils...”

These clear narrations show that the physical journey of Me’raaj was not impossible. Therefore, the scholars have taken all these narrations according to the apparent meaning.

Hadhrat Abu Dhar τ narrates that Rasulullaah ε said, “The roof of my house was opened when I was in Makkah Mukarramah and Jibreel υ came down. He opened my heart and washed it with Zam Zam...” After explaining the details of the rest of the narration Rasulullaah ε said, “...he took my hand and went above.”

Hadhrat Anas τ narrates that Rasulullaah ε said: “He came to me, took me to the well of Zam Zam, and then he opened my chest.” (Muslim)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “Indeed, I felt difficulty when the Quraysh asked me that which I did not pay attention to. I had so much difficulty and I was not so anguished before this. Allaah j then lifted it and brought it before me.” (Muslim) Hadhrat Jaabir τ narrates the same. (Bukhari, Muslim)

Hadhrat Umar bin Khattaab τ narrates that Rasulullaah ε said, “I then returned to Khadija ρ and she had not yet lied down.”

Section 4

Refutation of the Proofs of Those who Believe That Me’raaj was a Dream

These scholars use the following verse as proof:

‘...We only made the sight that We showed you and the accursed tree mentioned in the Qur’aan as trials for the people...’ *(Surah Bani Israa’eel, 60)*

They say that in this verse Allaah used the word ‘dream’.

However, we say that **‘Pure is the Being Who transported His slave by night...’** This verse refutes it because if this was only a dream, then it would not have been said **‘transported’**.

In addition, **‘...trials for the people...’** also supports our view because a journey is with the entire body of a person, whereas a dream is not a trial for anyone because any person can see himself travelling the entire world in a few hours in a dream and no-one would try to belie that.

The Mufassireen have explained various aspects in the Tafseer of this verse. Some think that this was revealed regarding Hudaybiyyah where there were whispers created in the hearts of people. There are other views as well.

These scholars are also of the view that the name of this Hadith is *‘Manaami’*, i.e. in the condition of a dream.

They also have the view that Rasulullaah ε was between the condition of sleep and wakefulness. (Bukhari, Muslim)

They also say that Rasulullaah ε was asleep and then he woke up.

In the verse: **‘...We only made the sight that We showed you...’** there is no proof for them, because there is the possibility that when the angel came to Rasulullaah ε, he ε was sleeping, or when the angel first came in order to take him for Me’raaj, then Rasulullaah ε was sleeping. However, the Hadith does not state that he ε remained asleep during the entire incident of Me’raaj.

Yes, the statement of Rasulullaah ε points out that when he ε woke up, he was in Masjid al Haraam. Probably, this awakening means ‘being morning’ or that he returned home and slept. In addition, awakening a second time is meant and

this is proof that this journey of Rasulullaah ε did not last the night through, but it was during a portion of the night. It could also be that the statement of Rasulullaah ε, *"When I awoke, I was in Masjid al Haraam."* This condition of Rasulullaah ε was because the study of the kingdom of the skies and the earth and its strange aspects covered Rasulullaah ε from head to toe, the Mala' ul A'la and the sight of the great signs of Allaah that Rasulullaah ε had witnessed transfixed him, and in witnessing the Mala' ul A'la and the great signs of Allaah, Rasulullaah ε was so involved that as long as he did not reach Masjid al Haraam, he did not turn to the world nor did he return to condition of having qualities of a human.

The third reason is that sleep and wakefulness are both in their original meanings and it is the demand of these words as well, however, he ε was made to undertake this journey with his body and his ε heart was present **because the dreams of the Ambiyaa' are true and only their eyes sleep.**

Some scholars who take out delicate points have also inclined to this and said that closing the eyes of Rasulullaah ε was probably so that nothing that is sensed could turn his attention away from Allaah j. However, this cannot be accepted regarding the Ambiyaa' υ while they lead the Salaah.

It is also possible that during the condition of Me'raaj, Rasulullaah ε experienced different conditions.

The fourth reason is that looking at the Hadith of sleeping, the Hadith that states 'lying down' is taken in the meaning of 'being asleep'.

The narration of Abd bin Humayd from Hammaam lends further strength to the view that *'I was sleeping'* and it is sometimes said that *'I was lying down'*.

His statement in the second narration that he was between the state of sleep and wakefulness. (Bukhari, Muslim)

So, it could be that on account of his condition, Rasulullaah ε said that his condition was that of being asleep, just as is the state of most who are asleep.

Criticism of the Narration of Hadhrat Shareek τ

Some scholars explain that the addition of the word 'sleep', the splitting of the chest, and the incident of being close to Allaah, all these aspects are mentioned in the narration of Shareek τ. The Muhadditheen have refuted the authentic status of the narration of Shareek τ. This is because it is narrated in authentic narrations that the incident of the splitting of the chest of Rasulullaah ε took place in the childhood of Rasulullaah ε before Nubuwwah and all the scholars are unanimous that the incident of Me'raaj took place after being deputed with Nubuwwah. All this is brought together and makes the narration of Hadhrat Anas τ weak. It should also be borne in mind that this narration is narrated from Hadhrat Anas τ though countless chains.

Despite being a Sahabi, Hadhrat Anas τ narrates from another Sahabi and he says that he did not hear this directly from Rasulullaah ε. On one occasion he narrates 'from Hadhrat Maalik bin Sa'sa'ah τ' and in the narration of Muslim it is stated that 'probably this narration comes from Hadhrat Maalik bin Sa'sa'ah τ.'

Sometimes it is narrated 'from Hadhrat Abu Dhar τ'.

Explanation of Umm al Mu'mineen Ayesha i

The view of Hadhrat Ayesha ρ remains to be discussed. It is stated that she said: "I did not find the body of Rasulullaah ε to be gone on the night of Me'raaj."

Hadhrat Ayesha ρ did not say this from her own experience because she was not married to Rasulullaah ε at the time, nor was she so old that she could remember something well. It is also possible that she was not even born at the time because there is difference of opinion about when the incident of Me'raaj took place. **Imam Zuhri α and those who agree with him are of the view that Me'raaj took place in the beginning of Islaam, whereas Hadhrat Ayesha ρ was eight years old at the time of the migration.**

According to most, Me'raaj took place five years before migration. Some say that it took place one year before migration. The proof of each one will take a long discussion which we will not do here.

When Hadhrat Ayesha ρ was not even present, it is proven that she narrated this incident from someone else. **So, how can preference be given to what she heard and narrated over the personal narration of others?** The narration of Hadhrat Umm Haani ρ and all others that are given as proof clash with this.

Also, the Hadith of Hadhrat Ayesha ρ cannot be used as proof when other narrations have reached the level where they can be used as proof. When we speak of the narration of Hadhrat Umm Haani ρ, then we do not mean the narration in which Hadhrat Khadijah ρ is mentioned.

In addition, the Hadith of Hadhrat Ayesha ρ states that she did not find the blessed body of Rasulullaah ε to be gone on the night of Me'raaj, whereas she was only married to him in Madinah Munawwarah. **These are the reasons why the Hadith of Hadhrat Ayesha ρ is classified as weak.**

Yes, that which the Hadith of Hadhrat Ayesha ρ clearly indicates is that it negates Rasulullaah ε seeing Allaah j on the night of Me'raaj. If the Me'raaj was a dream according to her, then why was there a need to refute the seeing of Allaah?

If it is said that it is proven to be a dream from this verse of Allaah j's in the Qur'aan: **"The heart** *(of Rasulullaah ε)* **does not mistake what it sees."** (Surah Najm, 11) and not the witnessing of the eyes, then in response to this we

present the verse: **“The sight** *(of Rasulullaah ε)* **neither wavered nor transgressed.”** (Surah Najm, 17)

‘The sight’ in this verse is linked to the eyes and the Mufassireen have stated in the Tafseer of this verse that: ‘The heart did not involve the eyes in any thought, away from reality, but the heart verified what the eyes saw.’

Some are of the view that it means: ‘Whatever reality the eye saw, the heart did not belie it.’

Section 5

Seeing Allaah and the Difference of Opinion among the Early Day Scholars

There is a difference of opinion among the early day scholars about seeing Allaah. Did Rasulullaah ε see Allaah j or not? Hadhrat Ayesha ρ denies this sight of Allaah j.

The stance of Umm al Mu’mineen Ayesha i about seeing Allaah

Hadhrat Masruq τ narrates that he asked Hadhrat Ayesha ρ, “O mother of the faithful, did Rasulullaah ε see Allaah j?” she said, “This question of yours has caused my hair to stand on end. Remember, whoever explains any of the three aspects to you is lying, whoever says that Muhammad ε saw his Rabb, he has falsely accused Rasulullaah ε because **‘Visions** *(of people in this world)* **cannot grasp Him...’**

(Surah An'aam, 103)..." then the rest of the Hadith is explained.

A group of some scholars have chosen this view from the Hadith of Hadhrat Ayesha ρ.

The is famous statement of Hadhrat Abdullaah bin Mas'ood τ and Hadhrat Abu Hurayrah τ in which they narrate that Rasulullaah ε saw Jibreel υ. (Bukhari, Muslim)

There are both types of narrations; one that affirms and one that negates. A group of Muhadditheen, jurists, and Mutakallimeen are of the view of the negation of seeing.

Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε saw his Rabb with his eyes. (Ahmad)

Ataa' τ narrated that Rasulullaah ε saw his Rabb with the eyes of his heart. (Muslim)

Abul Aaliyah τ narrated that Rasulullaah ε saw his Rabb twice with the eyes of his heart. (Muslim)

Hadhrat Ibn Ishaaq α mentioned that Abdullaah bin Umar τ sent someone to ask Abdullaah bin Abbaas τ whether Rasulullaah ε saw his Rabb or not. He replied in the affirmative.

It is famously reported from Hadhrat Abdullaah bin Abbaas that Rasulullaah ε saw Allaah j with his own two eyes. He says that Allaah j honoured Musa υ with speaking

to Him, He made Ibraheem υ his friend and He granted Rasulullaah ε sight of Himself. His proof is the verse:

***The heart** (of Rasulullaah ε) **does not mistake what it sees** (whatever Rasulullaah ε reported he saw was the absolute truth).*
Are you *(Mushrikeen)* **disputing with him** *(Rasulullaah ε)* **concerning what he saw** *(when you have not seen anything like it)* **?**
He *(Rasulullaah ε)* **certainly saw him** *(Jibra'eel υ in his original form)* **once more** *(a second time)***…**
(Surah Najm 11-13)

Maawardi α says that Allaah j divided His speech and sight between Rasulullaah ε and Musa υ. **So Muhammad ε was honoured by seeing Allaah j twice and Allaah spoke to Musa υ twice.** Abul Fath Raazi α and Abu Layth Samarqandi α have also narrated this from Ka'b τ.

Abdullaah bin Haarith τ narrated that Hadhrat Ibn Abbaas τ and Ka'b Ahbaar τ gathered at one place. Hadhrat Abdullaah bin Abbaas τ said, "The Banu Hashim say that Rasulullaah ε saw his Rabb twice." The moment he heard this, Ka'b called out the Takbeer so loud that the mountain echoed and he said, "Allaah j divided His sight and speech between Muhammad ε and Musa υ; Musa υ spoke to his Rabb and Muhammad Rasulullaah ε saw with his heart." (Tirmidhi)

Shareek said in the Tafseer of this verse with reference from Abu Dhar τ that Rasulullaah ε saw his Rabb.

Imam Abu Layth Samarqandi α narrated from Muhammad bin Ka'b and Rabee bin Anas that Rasulullaah ε was asked, "Did you see your Rabb?" He ε replied, *"I saw with the eyes of my heart, not with these eyes of mine."*

Maalik bin Yakhaamur α narrated from Hadhrat Mu'aadh τ that Rasulullaah ε said, "I saw my Rabb and mentioned one thing, then He said, 'O Muhammad, what do the Mala' ul A'la debate about?'..." (Ahmad, Tirmidhi)

Abdur Razaaq α narrates that Hasan τ took an oath that Rasulullaah ε saw his Rabb. Abu Umar Talamnaki α has narrated exactly the same from Ikramah τ. Some of the Mutakallimeen have narrated the same from Hadhrat Abdullaah bin Mas'ood τ.

Ibn Ishaaq α narrates that Marwaan asked Hadhrat Abu Hurayrah τ whether Muhammad Rasulullaah ε saw his Rabb or not. He replied in the affirmative.

Naqqaash α narrates from Imam Ahmad bin Hanbal α: "I have the same view as Hadhrat Ibn Abbaas τ; that Rasulullaah ε saw his Rabb with his eyes." Naqqasah saw that Imam Ahmad bin Hanbal repeated this until he ran short of breath.

Abu Umar explained that Imam Ahmad bin Hanbal α said, "Rasulullaah ε saw his Rabb with the eyes of his heart

and in the life of the world; the view of seeing Allaah with his eyes became weak.

It is narrated from Hadhrat Sa'eed bin Jubayr τ, "I shall not say that he did not see, nor shall I say that he saw."

There is differences regarding what has been narrated from Hadhrat Abdullaah bin Abbaas τ, Ikramah τ, Hasan Basri α and Hadhrat Abdullaah bin Mas'ood τ in the interpretation of this verse.

It is narrated from Hadhrat Abdullaah bin Abbaas τ and Hadhrat Ikramah τ that Rasulullaah ε saw with the eyes of the heart.

Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ε only saw Jibreel υ.

The son of Imam Ahmad bin Hanbal α narrates with reference from his father that Rasulullaah ε saw Allaah j.

Ibn Ataa' α said that the verse: **"Did We not expand your chest for you?"** (Surah Inshiraah, 1) means that Allaah j opened the chest of Rasulullaah ε for seeing and He opened the chest of Hadhrat Musa υ for speaking.

Abul Hasan, Ali bin Ismaa'eel Ash'ari τ and their companions state that Rasulullaah ε saw Allaah j with the eyes of his head. Abul Hasan further added that whatever miracles Allaah j granted to the Ambiyaa' υ on an individual basis were (all) given to Rasulullaah ε. Adding to that the

virtue of seeing, He made Rasulullaah ε special, above the rest of the Ambiyaa’ υ.

The early day scholars silence about seeing Allaah

Some of our scholars have adopted silence regarding seeing. They say that it is possible for it to occur but that there is no clear proof of this found.

The author ε says that this seems to be the clear truth as there is no doubt that it is possible/permissible to see Allaah from an intellectual point of view. This is not something that can be taken as impossible. The proof for it being possible in this world is Musa υ requesting it from Allaah j and it is impossible that a Rasul would not have knowledge regarding what is permissible to ask of Allaah and what is not permissible. **So, Musa υ asked that which he knew was permissible to ask and it was not impossible.**

However, its occurrence is related to the Unseen, which none is aware of, except those whom Allaah has given knowledge to.

Therefore, Allaah j said to Musa υ:

“...You can never see Me *(in this world)* ***but look at the mountain. If it remains in its place*** *(after a tiny fraction of My Illumination reaches it)* ***then you may (have the ability to) see Me...”***

(Surah A’raaf, 143).

Allaah explained with an example of something that is apparently stronger than Musa υ, i.e. Mount Toor but there is nothing of it that shows that seeing Allaah in the world is impossible. **In fact, it seems possible and the Shari'ah has not given a clear proof that it is impossible because everything existent can be seen. Thus, it is possible to see the Being of Allaah.**

The verse: **'Visions cannot grasp Him...'** (Surah An'aam, 103) is not a proof for those who have used it, because there is difference of opinion in the interpretation of this verse. It does not demand that seeing is impossible in the world and some scholars have used this very verse to prove the permissibility of seeing and it not being impossible.

Further, in the Tafseer of this verse it is said: 'The eyes of the disbelievers cannot encompass Him.'

Another view states: 'The eyes cannot encompass Him.' This is the view of Hadhrat Abdullaah bin Abbaas τ.

It is also explained that 'The eyes cannot encompass Him, but the One Seeing can encompass.'

From all these interpretations, the conclusion cannot be reached that seeing is impossible.

Similarly, for these scholars, **"...You can never see Me..."** and **"...I repent...'** (Surah A'raaf, 143)[1] are not

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[1] The full Verse is as follows: **"When Moosa arrived for Our appointment and His Rabb had spoken to him** *(directly)*, **he said 'O**

proofs. We explained this before. This is because this ruling is not taken to be general. In explaining the meaning as 'You will not be able to see Me in this world', does not prove that it is impossible to see Allaah. Also, it was said regarding Musa υ.

Remember, when the door of interpretation is opened and various possibilities come to the fore, then on such an occasion it is not possible to say anything with conviction.

One meaning of the statement of Musa υ is: 'I turn away from asking for what You have not predetermined for me.'

In the Tafseer of this verse, Hadhrat Abu Bakr Hudhali α explains that (it means): 'No person has the ability in the world to look towards Me (Allaah) and whoever does so, will die.'

I have also seen this purport stated by some of the before and latter day scholars: 'It is not possible to see Allaah j in this world because the make-up and the strength of the human body is too weak. Through calamities, the limbs

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my Rabb, show me *(Yourself so)* **that I may see You'. Allaah said, 'You can never see Me** *(in this world)* **but look at the mountain. If it remains in its place** *(after a tiny fraction of My Illumination reaches it)* **then you may** *(have the ability to)* **see Me.' When his Rabb manifested His illumination to the mountain, He made it crash to pieces, and** *(seeing the marvellous spectacle)* **Moosa fell unconscious. When he recovered he said, 'I declare Your Purity! I repent** *(for asking for something that I had not been commanded to ask)* **and I am the first of the Mu'mineen (of my times).'"** (Surah A'raaf, 143)

increase and decrease. Therefore, he does not have the ability to see. In the Aakhirah, his make-up will be different; he will be given such strength that will last for eternity and his heart will be illuminated, thus perfecting his ability to see and he will then be able to see.

I have also seen a view of Hadhrat Maalik bin Anas regarding this verse, the summary of it is that it is not possible to see Allaah j in the life of the world because the Being of Allaah is Eternal and a temporary being cannot see Him. However, eternal eyes will be granted in the Aakhirah. At that time, the eternal eyes will be given the will (and ability) to see the Eternal Being.

This is the best discussion and it is a delicate point. It is not proven from it that seeing Allaah is impossible, but it is clear that seeing Allaah is difficult because of not having the ability. Therefore, if Allaah gives a servant the ability to manage the weight of His Grace (*'Tajalli'* manifestation), then it will not be impossible for him to see Allaah j.

The ability to see that was present in Musa υ and Rasulullaah ε was mentioned before. It has been explained what ability to see and what strength of sense Allaah j had given them. And Allaah knows best.

Qaadhi Abu Bakr α mentioned, silencing replies regarding the seeing of Allaah in the two verses[1], that when

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[1] The two verses being: **"Visions cannot grasp him, but He can grasp all visions..."** (Surah An'aam, 103) and **"...he** *(Moosa*) **said 'O my**

Musa υ saw his Rabb, he fell down unconscious and the mountains took the Sight of Allaah (thus turning to dust). Allaah is able to give this strength and ability to the heart He wants to give. And Allaah knows best.

When Allaah says, '...**look at the mountain. If it remains in its place** *(after a tiny fraction of My Illumination reaches it)* **then you may** *(have the ability to)* **see Me...'** means that by showing His grace on the mountain, His Power was apparent on it. According to this view, the mountain acquired the sight of Allaah j.

Imam Ja'far bin Muhammad ε says that before Allaah made *Tajalli*, Hadhrat Musa υ was moving towards the mountain. If this did not occur, then Hadhrat Musa υ would have become unconscious such that he would never have gained consciousness. This statement also points out that Hadhrat Musa υ was given the honour of seeing.

Some Mufassireen have stated that the mountain also had the honour of seeing. Those who are of the view that Rasulullaah ε had the honour of seeing, they drew proof from the seeing of the mountain because they made it a proof of the possibility of seeing, whereas in the above-mentioned verse, there is no clear mention of impossibility or compulsion for Rasulullaah ε.

Rabb, show me *(Yourself so)* **that I may see You'. Allaah said, 'You can never see Me** *(in this world)* **but look at the mountain...'"** (Surah A'raaf, 143)

Is there any Clear Text about This?

The view that Rasulullaah ε saw with his own eyes does not have an explicit proof or a clear text because it is based on the two verses of Surah Najm. There is a great difference of opinion among the scholars regarding the usage and Tafseer of their meanings. Both possibilities exist. Moreover, there is no famous and clear Hadith narrated from Rasulullaah ε regarding this.

In the narration of Hadhrat Ibn Abbaas τ, he mentioned his belief and he never attributed it to Rasulullaah ε. So we do not have to make it an integral part of our belief. There is another Hadith of Hadhrat Abu Dhar τ in the Tafseer of the verse.

There is possibility of interpretation in the Hadith of Hadhrat Mu'aadh bin Jabal τ. Moreover, this narration is 'Mudhtarib' in terms of meaning and its chain.

The other Hadith of Hadhrat Abu Dhar τ is Mukhtalif, Muhtamil and Mushkil. It has been explained therein that, *"He is Light, how can I see Him?"* (Sahih Muslim).

Some of our scholars have narrated that it was in this way: *"He was light that was shown to me."*

The last Hadith states that, when asked, Rasulullaah ε said, *"I saw light."* (Muslim)

In all these narrations, there is not one that completes the proof of the authenticity of seeing Allaah.

If *'I saw light'* is accepted to be authentic, then Rasulullaah ε simply informed, 'I did not see Allaah, but I saw a light that was a veil in seeing Allaah.'

And this statement, 'He is Light, how can I see Him?', also turns this way: 'In the presence of the veil of light, how can I see, when He has covered the sight?'

This explanation is similar to the Hadith which states that 'His veil is light'. (Muslim)

Another Hadith states (and this has also passed): "I did not see with the eyes, but I saw twice with the heart," Rasulullaah ε then read this verse: "'**Then** (seeing Rasulullaah ε fall unconscious) **he** (Jibra'eel υ) **approached** (Rasulullaah ε to revive him) **and** (doing this, he) **drew close...'"** (Surah Najm, 8)

And Allaah j is able to create the strength and sense that is in the eye, in the heart and according to His desire. There is no deity but Allaah. If any Hadith is found which is clear on this matter, then it will be necessary to believe in it and to turn to it. When there is not, then something is impossible and there is no resolute barrier that refutes it and may Allaah j grant us the Divine ability to tread the correct path.

Section 6

Rasulullaah g Speaking and Conversing with Allaah c during Me’raaj

In the incident of Me’raaj, it is reported that Rasulullaah ε spoke to Allaah j and conversed with Him, as Allaah j says, ‘He sent revelation to His servant, what He wanted to reveal.’

Regarding this, how many Ahadith there are that mentions this? Most of the scholars of Tafseer interpret this verse like this: the One revealing is Allaah j, He sent revelation to Hadhrat Jibreel υ and Hadhrat Jibreel υ brought that revelation to Rasulullaah ε.

On the other hand, Ja’far bin Muhammad as Saadiq α and Waasiti α say that Allaah sent revelation without any means. Some Mutakallimeen have mentioned the same. They said that Rasulullaah ε spoke to his Rabb on the night of Me’raaj. Ash’ari α also transmitted this view and he stated this from Hadhrat Abdullaah bin Mas’ood τ and Hadhrat Ibn Abbaas τ. Others hold the opposite view.

Naqqaash α narrates from Hadhrat Ibn Abbaas τ about the statement of Rasulullaah ε on the night of Me’raaj: “When Jibreel υ separated from me, then every sound was stopped. I heard the speech of my Rabb at that time. Allaah j was saying, ‘Your fear should be removed O

Muhammad, come close to Me, and come near.’ Hadhrat Anas τ’s Hadith regarding Me’raaj is similar.

These scholars have taken proof from this verse:

It is not *(fitting)* ***for a human that Allaah speaks to him*** *(face-to-face)* ***unless*** *(Allaah communicates with him)* ***by means of inspiration*** *(by creating a thought in his mind),* ***or from behind a veil*** *(telling him something without being seen),* ***or that He sends a messenger*** *(angel)* ***who conveys the revelation by Allaah’s command, as He pleases. Verily Allaah is Exalted*** *(cannot be seen in this world),* ***the Wise.*** *(This verse mentions the methods in which revelation came to the Ambiyaa.)*
(Surah Shura, 51)

They explain that at this point, revelation is of three types:

1. **First type:** The descent of revelation from behind the veil. This is how Allaah j spoke to Hadhrat Musa υ.
2. **Second type:** Allaah sends an angel with revelation. This is how revelation came to all the Ambiyaa υ, as well as how Rasulullaah ε received revelation most of the time.
3. **Third type:** This is when Allaah j speaks directly. Naturally, no other form of speaking remains except directly.

At this point it is explained that ‘descent of revelation’ includes those things that Allaah j placed into the heart of Rasulullaah ε without any means.

Abu Bakr Bazzaar α narrated the Hadith of Hadhrat Ali τ about Me’raa. In it it is stated clearly that Rasulullaah ε heard the speech of Allaah j. In this Hadith it is clearly narrated that when the angels said, “Allaah is the Greatest, Allaah is the Greatest”, then a voice from behind the veil said, “Indeed, My servant has spoken the truth; I am the Greatest, I am the Greatest.” The rest of the words of Adhaan were replied to in a similar way.[1]

(The difficult aspects of this Hadith and related matters will be discussed in the first Section of the next Chapter.)

Allaah j speaking to Rasulullaah ε and specific Ambiyaa υ is permissible and possible. There is no Shar’i proof to show that it is impossible. So, if there is an authentic narration proven, then there will be the possibility because Musa υ speaking to Allaah j is definite. This is the truth and is resolute proof that Allaah j has mentioned as a clear text in the Qur’aan, He also emphasized it so that it could point to the reality. Therefore, his abode was taken to the seventh heaven as is stated in the Hadith.

Furthermore, Rasulullaah ε was taken higher than every place, to the extent that he could hear the sound of the pens moving. So, how can it be impossible or far-fetched for Rasulullaah ε to have heard the Speech of Allaah? Pure is the

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[1] Qaadhi α has also mentioned this Hadith before and he repeats it, but all the replies to the words of the Azaan are not mentioned; ‘Come to Salaah’ and ‘Come to Success’ are excluded. Note: we have not found the reference of this Hadith.

Being that made special whatever He wanted and He granted some specialty and loftiness over others.

Section 7

The reality of ‘Closeness’ in the incident of Israa’

In the Hadith of Me’raaj, the ‘closeness’ that is mentioned and the verse:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى   ثُمَّ دَنَا فَتَدَلَّى

***Then** (seeing Rasulullaah ε fell unconscious) **he** (Jibra’eel υ) **approached** (Rasulullaah ε to revive him) **and (thus doing, he) drew close.**..*

*…**and was as close** (to Rasulullaah ε) **as two bows** (with each end of a bow touching the corresponding end of the other bow) **or even closer.***
(Surah Najm, 8-9)

was revealed. So most of the Mufassireen have taken this closeness and nearness to be between Rasulullaah ε and Jibreel υ, or it is specific with one of them, or it could be taken to be closeness to Sidratul Muntaha.

Raazi α reports from Hadhrat Ibn Abbaas τ: “Rasulullaah ε came close and He went towards his Rabb.”

It is said that *‘dana’* means closeness and *‘tadalla’* means extreme closeness. Another view states that the purports of

both words are similar. Makki α and Mawardi α have narrated, with reference from Ibn Abbaas τ, that it was the manifestation of Allaah that came upon Muhammad ε. Then he came close, i.e. it was by His command.

It is narrated from Naqqaash α: "He came close to His servant, Rasulullaah ε, and showed him from His power and honour what He wanted."

It is also said that this is brought forward and behind that on the night of Me'raaj, **Rafraf** came to Rasulullaah ε and he mounted it. Then he went so high that he reached close to the Divine.

One narration states that: "Jibreel υ took me high above, until the sounds of the heavenly creation stopped and I heard the Speech of my Rabb."

It is authentically narrated from Hadhrat Anas τ, "Jibreel υ took me to the Sidratul Muntaha and Allaah j came close, to the extent that He was as close as two bows. At that time, He revealed whatever he wanted and He sent revelation of fifty Salaah..." He then mentioned the Hadith of Me'raaj in detail.

The explanation of 'closeness' by the Imams

It is narrated from Muhammad bin Ka'b τ that Rasulullaah ε is that personality who went so close to his Rabb that it was as though only two bows lengths remained between them.

Ja'far bin Muhammad ε explains: "There is no limit to the closeness to Allaah j but there is a limit of closeness to the servant."

He also said: "The description of the closeness to Allaah is terminated (not understood). Do you not see that the closeness of Jibreel υ to Allaah j was veiled and Muhammad ε was given closeness? **Such (a closeness) that the heart of Rasulullaah ε was filled with recognition and Imaan. Then, together with contentment of heart, Rasulullaah ε came down from the position of closeness with doubts and reservations removed from his heart.**

The stance of Qaadhi Iyaadh r

At this point, the author explains: "Where the 'closeness to Allaah j' is mentioned (May Allaah grant you the Divine ability) it does not mean 'place' or 'closeness of place', but the objective is the closeness which we mentioned regarding Musa υ; Rasulullaah ε being close or achieving special closeness, thus illuminating the great rank, lofty status, and recognition of Rasulullaah ε. It was also a sight of witnessing secrets and achieving power. This was an extra favour of Allaah j. Rasulullaah ε was given further affinity. The objective was to show wideness and further honour for Rasulullaah ε.

The interpretation is given in the same way that these Ahadith are interpreted:

"Our Rabb descends to the sky of the world." (Bukhari, Muslim) One aspect of this 'descent' is the descent of virtue, beauty, acceptance, and granting favour.

Here Waasiti α explains that whoever thought that Rasulullaah ε was close to the Divine Being was in reality, then this was closeness in terms of distance, whereas in terms of being, the more close a person is to Allaah (remember that on account of this claim) he is just as far from understanding reality because there is no such thing at all like near and far for the being of Allaah j.

Allaah j says, "…and was as close *(to Rasulullaah ε)* **as two bows** *(with each end of a bow touching the corresponding end of the other bow)* **or even closer."** (Surah Najm, 9). This verse is used in the same meaning as mentioned above. In accordance to this interpretation, the scholars that state that the pronoun refers to Allaah and not to Jibreel υ, take the meaning of extreme closeness of Allaah j to Rasulullaah ε, Who is the centre of beneficence, recognition, knowledge, and real honour. The closeness also means that the desire of Rasulullaah ε is fulfilled and the high rank of Rasulullaah ε is shown. The interpretation will be in the same way as the previously quoted Ahadith.

"He who comes a hands span close to Me, I go as close to him as a yard's distance and he who comes walking to Me, I go running to him." (Bukhari, Muslim)

A person’s du’aa’ is accepted here, he is shown favour and his desire is fulfilled as soon as possible.

Section 8

The honour of Rasulullaah g on the day of Qiyaamah

Explanation of the Hadith of Intercession

Qaadhi Iyaadh α explains that Abu Ali narrated to us with his chain of narration with reference from Hadhrat Anas τ that Rasulullaah ε said, *“When people will be resurrected from their graves, then I will get up first and when they form a group, then I shall be the speaker. When they lose hope, then I shall be the one to give them glad tidings.* ***The flag of praise will be with me.*** *I shall be the most honoured of the children of Adam before Allaah and I do not say this with pride.”* (Tirmidhi)

Rabee bin Anas τ narrates the following wording: “When the people are resurrected from the graves, then I will be resurrected first and when they will be gathered then I shall be their chief and when they adopt silence, then I shall speak on their behalf and when they lose hope, then I shall give them glad tidings. The flag of grace will be in my hands on that day, and in the court of my Rabb I shall have the most honour, and I do not say this out of pride. On that day, a thousand servants will be around me and they are like pearls that have been kept hidden.”

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “I shall be made to wear a set of clothing from the clothing of Jannah. Then I shall stand on the right of the ‘arsh. Besides me, not one of the creation will stand there.” (Tirmidhi)

Hadhrat Abu Saeed Khudri τ narrates that Rasulullaah ε said, “I shall be the chief of the children of Adam on the Day of Qiyaamah and the flag of grace will be in my hand, and I do not say this out of pride. On that day, let alone Adam υ, there will be no Nabi, or anyone besides him, except that they will all be gathered under my flag. My grave will be the first to be opened and I do not say that out of pride.” (Tirmidhi, Ibn Majah)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “On the day of Qiyaamah, I shall be the chief of the children of Adam. **My grave will be opened first. I shall intercede first and acceptance will be granted to my intercession first.”** (Muslim)

Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, “The flag of praise will be in my hand and I do not say this out of pride. **I shall be the first to intercede and my intercession will be accepted first and I do not ever say this out of pride.** I shall knock at the door of Jannah first and the doors of Jannah will be opened for me. **I shall enter Jannah and the poor believers will enter with me.** I do not say this out of pride. I have the most honour from all the creation, the first to the last, and I do not say this out of pride.” (Tirmidhi)

Hadhrat Anas τ narrates that Rasulullaah ε said, **"I shall be the first among people to intercede for Jannah (on behalf of my followers) and I shall have the most followers."** (Muslim)

Hadhrat Anas τ narrates the following from Rasulullaah ε, "I shall be the chief of all the people on the Day of Qiyaamah. Do you not know how this will be? Allaah will gather all the people of the past..." then he mentioned the entire Hadith of intercession. (Bukhari, Muslim)

Rasulullaah g is the Chief of the World and the Aakhirah

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "I have great hope that on the Day of Qiyaamah, in comparison to all the Ambiyaa', I shall be given the most in terms of reward."

Another Hadith states: "Are you not happy that on the Day of Qiyaamah Hadhrat Ibraheem υ and Hadhrat Isa υ will be present among you?" Rasulullaah ε then said, "On the day of Qiyaamah, they will be from my Ummah. Hadhrat Ibraheem υ will say, 'Rasulullaah ε is my du'aa' and from my progeny so make me from your Ummah.' Hadhrat Isa υ is also part of the Ummah in this way: all Ambiyaa υ are brothers, (i.e. their mothers are different but their father is one.) Hadhrat Isa υ is my brother. There was no Nabi

between us and I am the closest to him." (Bukhari, Muslim, Abu Dawud)

The question arises regarding the Hadith, *"On the Day of Qiyaamah, I shall be the chief of all the people..."* that Rasulullaah ε was the chief of the people in the world and he will be the chief of the people on the Day of Qiyaamah as well, so why was 'chief of the people on the Day of Qiyaamah' only mentioned?

The reason is that the chief-ship and intercession of Rasulullaah ε will be shown and not that of others. In addition, none besides Rasulullaah ε will have the flag at that time.

Remember, a chief is one to whom people are forced to come with their needs. On that day, there will be no one on par with Rasulullaah ε in this regard. This subject matter is discussed in the verse of the Qur'aan:

لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

"...'To Whom does all Kingdom belong today? *(He will then reply by saying that all kingdom belongs)* **To Allaah, the One, the Omnipotent.' "**

(Surah Mu'min, 16)

The kingship of Allaah is over the world and the Aakhirah. In the Aakhirah, the claim of those people who ruled as kings in the world will be broken, all the people will request Rasulullaah ε to intercede for them and all will seek

his protection. Therefore, the chief of all the people will only be Rasulullaah ε in the Aakhirah.

Hadhrat Anas τ narrates that Rasulullaah ε said, “On the Day of Qiyaamah, I shall come close to the door of Jannah and I shall request for the opening of the door. The doorkeeper will ask, ‘Who are you?’ I shall reply, ‘Muhammad.’ The doorkeeper will say. ‘I have been commanded not to open for anyone but him ε.’” (Muslim)

Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ε said, “My pond is as huge as a month’s journey and its water is whiter than silver, its fragrance is better than musk and its goblets are more than the stars of the sky. He who is satiated from it once will never experience thirst.” (Bukhari, Muslim)

Hadhrat Abu Dhar τ narrates a similar Hadith: “Its length is as the distance from Ammaan to Aylah and two outlets of Jannah flow into it.” (Muslim)

In a similar Hadith, Hadhrat Thaubaan τ narrates from Rasulullaah ε: *“One outlet is made of gold and the other of silver.”* (Muslim)

Hadhrat Haarith bin Wahb τ narrates: *“Its length is from Madinah to San’aa.”* (Bukhari, Muslim)

Hadhrat Anas τ narrates that its length is equal to the distance from Aylah to San’aa. (Bukhari, Muslim)

Hadhrat Ibn Umar τ narrates that Rasulullaah ε said: “The distance is equal to the distance between Kufah and the Hijr al Aswad.” (Bukhari, Muslim)

The following Sahabah ψ narrate about the Pond of Kauthar:

Hadhrat Anas τ, Hadhrat Jaabir τ, Hadhrat Samurah τ, Hadhrat Ibn Umar τ, Hadhrat Uqbah bin Aamir τ, Haarith Wahb al Khuzaa’i, Abu Barzah Aslami τ, Hadhrat Hudhayfah bin Yamaan τ, Hadhrat Abu Umaamah τ, Hadhrat Zayd bin Arqam τ, Hadhrat Ibn Mas’ood τ, Hadhrat Abdullaah bin Zayd τ, Hadhrat Sahl bin Sa’d τ, Hadhrat Suwayd bin Jabalah τ, Hadhrat Abu Bakr τ, Hadhrat Umar bin Khattaab τ, Hadhrat Abu Buraydah τ, Hadhrat Abu Sa’eed Khudri τ, Hadhrat Abdullaah Sanabaji τ, Hadhrat Abu Hurayrah τ, Hadhrat Baraa’ τ, Hadhrat Jundub τ, Hadhrat Ayesha ρ, Hadhrat Asma bint Abu Bakr ρ, Hadhrat Abu Bakrah τ, Hadhrat Khaulah bin Qays. (Muslim, Tirmidhi, Bukhari)

Section 9

The Virtue of Rasulullaah g Regarding Love and Friendship

There are authentic Ahadith narrated regarding this. Rasulullaah ε was granted such a specialty that even today, his title ‘Habeebullaah’ (Beloved of Allaah) is on the tongues of the Muslims.

Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "If I had to make a close friend (Khaleel) besides Allaah, I would have definitely made Abu Bakr my Khaleel." (Bukhari, Muslim)

Another Hadith states, "But your companion (Rasulullaahε) is the Khaleel of Allaah j." (Muslim, Tirmidhi)

Hadhrat Abdullaah bin Mas'ood τ narrates: "Allaah j has made your companion (Rasulullaah ε) a Khaleel." (Muslim)

Hadhrat Ibn Abbaas τ narrates that the Sahabah ψ gathered in one place and they were waiting for Rasulullaah ε. Rasulullaah ε came. When Rasulullaah ε came close, one of them said, "How astonishing it is that Allaah has made Hadhrat Ibraheem υ His Khaleel." Another said, "This is not more astonishing than this: Allaah j spoke to Hadhrat Musa υ." Another person said that Hadhrat Isa υ is a word and the Ruh of Allaah. Another person said that Allaah j chose Hadhrat Adam υ. During this time, Rasulullaah ε came close. Rasulullaah ε said, *"I have heard your conversation and your astonishment is true because Hadhrat Ibraheem υ is definitely the Khaleel of Allaah and He j spoke to Musa υ. It is also correct that Allaah j called Hadhrat Isa υ as the Ruh of Allaah and it is also reality that Allaah j chose Hadhrat Adam υ. However, you should know that I am the Habeeb (beloved) of Allaah and I do not say this out of pride. On the day of Qiyaamah, I shall be holding the flag and I do not say this out of pride. I shall be the first to*

intercede and my intercession will be accepted first. It will be I and I do not say this out of pride. I shall be the first to knock at the door of Jannah. Allaah j will open it for me and I shall enter and the poor Muslims will be with me and I do not say this out of pride and I shall have more honour than all the people of before and I do not say this out of pride."

Hadhrat Abu Hurayrah τ narrates that Allaah j said to Rasulullaah ε, "I have made you my Khaleel and I have written in the Tauraat that you are the Habeeb of Rahmaan."

Difference of opinion among the scholars about the meaning of 'Khaleel'

Qaadhi Abul Fadhl α explains that with the Divine ability given by Allaah to him, there is a difference of opinion about the meaning of *'Khaleel'* among the scholars. Some scholars said that *'Khaleel'* is 'he who cuts himself away from others and dedicates himself to Allaah j and his friendship and love towards Allaah are such that have no form of taint.

Some scholars say that *Khaleel* is specific with *Khallat*, and many scholars have adopted this view.

Another view is that *Khaleel* originally means 'such a poor and needy person who has no link with anyone and this word'. *Khallat* is derived from the word 'need'. So Hadhrat Ibraheem υ is called *Khaleel* because he turned his attention completely to Allaah. (An example of which is) when Jibreel υ came to him (Hadhrat Ibraheem υ) as he was being placed into the catapult in order to be thrown into the fire. **Jibreel υ**

asked him, "Do you have any need?" He replied, "I have a need, but not with you."

Abu Bakr bin Faurak said that *Khallat* refers to such purity of love, due to which specialty is created on account of secret.

Some scholars explain that love is the essence of *Khallat* and its meaning is 'to complete, to help with softness, highness in the world, and intercession being accepted.' Allaah j explains this in the Qur'aan:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاء اللّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء وَلِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

The Jews and the Christians say, "We are *(like)* ***the sons*** *(children)* ***of Allaah and His loved ones!" Say*** *(to them), "(If your claim is true)* ***Then why will He punish you for your sins*** *(as is the case with all other people)? (Like everyone else,)* ***You are only humans from those that He has created*** *(and nothing more)****. He forgives whom He wills and punishes whom He wills. To Allaah belongs the kingdom of the heavens and the earth and what is between them, and to Him is the return*** *(of every individual, where each one will be tried according to one's merit)."*

(Surah Maa'idah, 18)

It is compulsory for the beloved that he does not catch the lover for sin.

Therefore, it is said that *Khallat* is greater than Nubuwwah because there is enmity created due to Nubuwwah, as Allaah j says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ
وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

O you who have Imaan! You have enemies among your spouses and children *(who may intentionally or unintentionally cause you to neglect your duties to Allaah)* ***so be wary of them*** *(by never allowing your love for them to take precedence over your duties to Allaah)****.*** *(However,)* ***If you pardon, overlook and forgive*** *(them when their requests anger you for good reason)****, then*** *(remember that)* ***Allaah is certainly Most Forgiving, Most Merciful*** *(and will forgive you as well)****.***

(Surah Taghaabun, 14)

Who is a Real Khaleel?

It is not possible to find enmity within *Khallat*, so classifying Hadhrat Ibraheem υ and Muhammad Rasulullaah ε as *Khaleel* was because they turned to Allaah. They handed over all their needs to Allaah and completely cut themselves off from those other than Allaah. They even turned away from apparent means. Then, because Allaah j granted both of them many specialties, His Hidden Bounties came upon them. Their hearts gathered all the hidden secrets of Allaah and all the delicate aspects of the recognition of Allaah.

One reason could also be that Allaah j chose both of them and their hearts were empty of the love of all other than Allaah. There was no scope for any other love. It is for this reason that some scholars have said that *Khaleel* is 'he in whose heart there remains no place at all for the love of others except the love for Allaah j.'

Their proof is the Hadith in which Rasulullaah ε said, "If I made a Khaleel other than Allaah, then it would have been Abu Bakr, but with others there is only Islaamic brotherhood."

The scholars of the sciences dealing with the heart have a difference of opinion regarding the rank of *Khallat* and love. Which one is greater? Some scholars say that they have the same rank; whoever is Habeeb is Khaleel and whoever is Khaleel is Habeeb.

However, Allaah j has made Hadhrat Ibraheem υ specific with *Khallat* and Muhammad Rasulullaah ε specific with love (Habeeb).

Some scholars explain that the rank of Khallat is higher and they take the Hadith, *"If I had to take a Khaleel, I would have taken Abu Bakr as a Khaleel"* as proof.

However, the general purport of love they take refers to Hadhrat Faatimah ρ, her two sons ψ, Hadhrat Usamah τ and others.

Most of the pious have said that the rank of Mahabbat is greater than that of *Khallat*. This is because, on account of

being the Habeeb, the rank of Rasulullaah ε is higher than that of Hadhrat Ibraheem υ, who is the Khaleel. In the reality of Mahabbat, there is an inclination in the nature of the person such that a person bows before the nature and pleasure of his friend. However, this refers to the person to whom a person is inclined and he agrees with his nature. Such an action will be proven from the creation but the Being of Allaah j is pure of any human characteristics. His love for His servant implies enabling His servant to remain established on the works of good fortune, protecting him from evil deeds, granting the person the steadfastness to remain on pious deeds, opening means of closeness to Him, and opening the doors of mercy for him. The apex of His Love is removing the veil from His servant's heart, to the extent that he will see with his heart and he will see with foresight.

This is explained in the Hadith Qudsi in which Allaah says: "When I love My servant, then I become his ears with which he hears, I become his eyes with which he sees and his tongue with which he speaks." (Bukhari)

Besides this Hadith, there is no other basis of proof that such a servant becomes dedicated to only one Allaah, cutting off his link from all creation. So, his heart is clean in order for the splendour of Allaah to be shown and all his movements is sincerely done for Allaah.

Hadhrat Ayesha ρ narrates that the character of Rasulullaah ε was the Qur'aan; whatever it was pleased with Rasulullaah ε would be pleased with, and whatever it was

displeased with Rasulullaah ε would also be displeased with it.

Someone recited these poetic verses explaining Khulla:

قد تخللت مسلك الروح منى   وبذا سمى الخليل خليلا
فإذا ما نطقت كنت حديثي   واذا ما سكت كنت الغليلا

'You have come so much into me like the soul into the body. Therefore, a Khaleel is called a Khaleel. When I speak, then it is as though you are my speech and when I remain silent, then you remain like thirst in my heart.'

Thus, Rasulullaah ε had the highest level of Khallat and Mahabbat. There are countless authentic Ahadith that indicate this as well as the Ummah of Muhammad ε been given the rank of general acceptance.

The following verse will suffice regarding this:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ

Say** (O Muhammad ε), **"If you love Allaah then follow me** (Muhammad ε)**, Allaah will then love you** (He will reward you and grant you numerous material and spiritual blessings) **and forgive your sins. Allaah is Most Forgiving, Most Merciful."

The Mufassirreen state that this verse was revealed when the disbelievers said: "Muhammad ε desires that we make him the deity, just as the Christians did with Hadhrat Isa υ."

So Allaah made His anger apparent on the disbelievers and He cut off their accusation by saying:

Say, "Obey Allaah and the Rasool *(Muhammad ε by practising the Sunnah)**." If they turn away, then*** *(bear in mind that)* ***surely Allaah does not like the Kaafiroon.***
(Surah Aal-Imraan, 32)

By His command, Allaah increased the honour of Rasulullaah ε and commanded that he be obeyed in this verse. He joined His obedience to the obedience of His beloved and He announced the following in warning to those who turn away from obeying Rasulullaah ε: **"...If they turn away, then** *(bear in mind that)* **surely Allaah does not like the Kaafiroon."**

The Difference between Habeeb and Khaleel According to the Scholars

Imam Abu Bakr bin Faurak α has compiled the various views of the Mutakallimeen regarding Mahabbat and Khallat. **The summary of it is that the rank of Mahabbat (love) is higher than that of Khallat.** In order to make the rest of the explanation easy, we have included some extracts of his explanation hereunder:

It must be remembered that a Khaleel (Hadhrat Ibrahim υ) reaches the court of Allaah through some means, as Allaah j says:

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

In this manner *(as We showed Ibraheem υ the error of the ways of his people)* ***We showed Ibraheem υ the kingdoms of the heavens and the earth so that*** *(by witnessing Allaah's power,)* ***he could become of those convinced*** *(about the Oneness and greatness of Allaah and pass it on to others)****.***
(Surah An'aam, 75)

But a Habeeb (Rasulullaah ε) attained that rank himself:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

…and was as close *(to Rasulullaah* ***ε) as two bows*** *(with each end of a bow touching the corresponding end of the other bow)* ***or even closer.***
(Surah Najm, 9)

Some scholars explain that Khaleel is he who desires forgiveness without limit, as said by Hadhrat Ibrahim υ in the Qur'aan:

وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

*"…(He****) Who I hope will forgive my shortcomings on the Day of Qiyaamah."***
(Surah Shu'araa, 82)

However, a Habeeb is he whose past and future sins has been forgiven as is in accordance to the Divine promise:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا

(Allaah granted this victory to Rasulullaah ε so that he may be greatly rewarded for the many people entering the fold of Islaam and together with this,) ***So that Allaah may forgive you*** *(O Rasulullaah ε)* ***for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path...***
(Surah Fatah, 2)

A Khaleel is he who says the following in the Divine court:

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

"Do not disgrace me on the Day *(of Qiyaamah)* ***when people will be resurrected…"***
(Surah Shu'raa, 87)

And a Habeeb is he to whom the promise was made:

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

...On that day *(of Qiyaamah)* ***Allaah shall not disgrace the Nabi ε and the Mu'mineen with him...***
(Surah Tahreem, 8)

Before questioning, the glad tidings of being far from disgrace are given. (The details of this has passed).

A Khaleel is he who, at the time of difficulty, says, 'Allaah is sufficient for me.' (Surah Aal-Imraan, 173)

However, a Habeeb is he whom Allaah addresses,

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O Nabi! Allaah and those Mu'mineen who have followed you are enough for you *(to fight off and enemy attack).*
(Surah Anfaal, 64)

A Khaleel is he who says in the court of Allaah j:

وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

Maintain a favourable word for me among those who are to come *(let all the people who are to come after me speak only good of me).*
(Surah Shu'araa, 84)

However, a Habeeb is he regarding whom Allaah j says:

وَرَفَعْنَا لَكَ ذِكْرَكَ

And We have elevated your mention *(the esteem with which people hold you).*
(Surah Inshiraah, 4)

The mention of Rasulullaah ε was raised without him asking or requesting.

Besides this, a Khaleel is he who says in the court of Allaah:

وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ

...And safeguard my children and myself from worshipping idols.
(Surah Ibraheem, 35)

However, regarding the Habeeb, Allaah j says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

...Allaah only wishes to rid you of *(spiritual)* ***filth*** *(such as sin)**, o members of the household*** *(of Rasulullaah ε)**, and to purify you thoroughly*** *(from all evil)**.***
(Surah Ahzaab, 33)

Whatever we have mentioned regarding this subject are extracts from the detailed works of others. Through this, the objective of the Mutakallimeen was fulfilled. The verse of Allaah states:

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلاً

Say, 'Every person *(Muslim and Kaafir)* ***practices in his own way*** *(manner)**). Your Rabb knows best who is the most rightly guided*** *(and He will reward or punish accordingly).*
(Surah Bani Israa'eel, 84)

Section 10

Rasulullaah g and Maqaam Mahmud

Allaah j says:

عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Soon your Rabb will accord to you** (O Muhammad ε) **the Maqam Mahmood.
(Surah Bani Israa'eel, 79)

With his chain of narration, Shaykh Abu Ali Ghassaani α narrates that Hadith that Adam bin Ali α heard Hadhrat Abdullaah bin Umar τ say: "On the day of Qiyaamah, people will be in different groups and every group will be behind their Nabi and they will say, 'O Nabi, intercede for us.' The matter will finally reach Rasulullaah ε. On that day, Allaah j will grant **Maqam Mahmood** to Rasulullaah ε."

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε was asked about the verse, **'Soon your Rabb...'** he ε said, ***"It is the position of intercession."*** (Tirmidhi, Ahmad)

It is narrated from Hadhrat Ka'b bin Maalik that Rasulullaah ε said, "On the day of Qiyaamah, all the people will be gathered and **I shall stand on a hill with my Ummah and my Rabb will clothe me in a green set of clothing.** Then I will be given permission to intercede. At that time, I shall present a request in the court of Allaah in

words that Allaah j wants. That will be Maqam Mahmood.”(Ahmad)

Hadhrat Ibn Umar τ adds to the Hadith of intercession that Rasulullaah ε will walk and will knock at the handles of Jannah. At that time, Allaah j will elevate Rasulullaah ε to that which Allaah promised Rasulullaah ε; Maqam Mahmood.

Hadhrat Abdullaah bin Mas’ood τ narrates that Rasulullaah ε will be at the right side of the ‘Arsh, at an elevated position, where there will be none but him ε. The people of the past (all the people) will covet this great position. (Similar is narrated from Ka’b and Hasan.)

One narration states: “This is the position from where I shall intercede for my Ummah.” (Ahmad)

Hadhrat Ibn Mas’ood τ narrates that Rasulullaah ε said, *“I shall stand at Maqam Mahmood.”* A person asked, “O Rasul of Allaah, what is that?” he ε replied, *“On the day that Allaah will manifest His grandeur on the Kursi.”* (Hadith)

The Intercession of Rasulullaah g will be on Behalf of the Pious and the Evil

Hadhrat Abu Musa τ narrates that Rasulullaah ε said, “Allaah j has given me a choice; if I want, He can forgive half my Ummah, and if He wants, I could intercede for them. However, I chose to intercede. Do you think that I shall only intercede for the pious? **No, remember, my intercession**

will also be for the sinners and those who erred.” (Ibn Majah)

Hadhrat Abu Hurayrah τ narrates that he said to Rasulullaah ε, “O Rasul of Allaah, for whom will you intercede?” Rasulullaah ε said, *“My intercession will be general for every such person who has given testimony that there is no deity but Allaah and not only with the tongue, but his heart also verified it completely.”* (Ahmad)

Umm Habibah ρ narrates that Rasulullaah ε said, “Allaah has shown me whatever deeds my Ummaah will do after my demise; people will kill each other and their condition will be the same as that of previous nations because of this. So I asked Allaah j about intercession for my Ummah, so Allaah accepted through His complete beneficence.” (Ahmad)

Hadhrat Hudhayfah τ narrates that on the day of Qiyaamah Allaah will gather the entire creation on one plain. All will hear the sound of a caller and all will be seeing the others. People will be naked like they were when they were born and they will all be completely silent. Without the special permission of Allaah, no one will have be able to speak. After this, Rasulullaah ε will be called. Rasulullaah ε will say, *“O Allaah, I am present before You, all goodness is in Your control and You do not command any wrong. Only that person is guided whom You have guided. Your servant is present in Your court. I am only for You and return only to You. There is no place of refuge besides Your court, nor is there any means of salvation. Your blessed*

being is lofty and High. O the Rabb of the Bayt(ullaah).” This is the Maqam Mahmood mentioned in the Qur’aan. (Bukhari, Muslim)

Hadhrat Ibn Abbaas τ narrates that when the dwellers of Jahannam will go to Jahannam and the dwellers of Jannah will go to Jannah, and the last group of Jannah dwellers and the last group of Jahannam dwellers will remain outside, then the people going into Jahannam will ask those going into Jannah, “What benefit did your Imaan give you?” Hearing this, they (the people going to Jannah) will call on their Rabb and will cry. **Hearing their extreme pleading, the dwellers of Jannah will request Adam υ and the other Ambiyaa’ υ to intercede. Every Nabi will give his excuse. Finally, they will come to Rasulullaah ε. Rasulullaah ε will then intercede for them and this is Maqam Mahmood.** A similar narration is narrated by Hadhrat Ibn Mas’ood τ and Mujaahid α etc.

Hadhrat Ali bin Husayn τ (Zayn ul Aabideen) also narrated this from Rasulullaah ε.

Hadhrat Jaabir bin Abdullaah τ asked Yazid Faqir: “Have you heard anything regarding the position that Allaah j will grant to Rasulullaah ε on the Day of Qiyaamah?” He said, “Yes.” Jaabir bin Abdullaah τ said, “This is Maqam Mahmood. **Through the intercession of Rasulullaah ε, Allaah will free whoever He wishes from Jahannam.”** He then mentioned the entire Hadith about how the dwellers of Jahannam will be taken out of Jahannam. (Muslim)

Hadhrat Anas τ narrates the same (Bukhari and Muslim). The narration states that he τ narrated that the place that Allaah promised Rasulullaah ε is Maqam Mahmood. (Ahmad) The same words are narrated from Hadhrat Salmaan τ and Hadhrat Abu Hurayrah τ.

There are similar Ahadith narrated from Hadhrat Anas τ, Hadhrat Abu Hurayrah τ and other Sahabah, that Rasulullaah ε said, "On the day of Qiyaamah, Allaah will gather all the nations and they will be very worried. Their hearts will have the most worry and they will call, "If only there was some means, then we could take intercession to the court of our Rabb." (Bukhari, Muslim)

Another narrated states: "People will be moving around hiding behind each other." (Bukhari, Muslim)

Hadhrat Abu Hurayrah τ narrates that the sun will come so close that people will not be able to bear its heat. In a condition of great worry and concern they will say to each other, "Do you see any person who will intercede for us today?" with this purpose, they will go to Hadhrat Adam υ and will call, "O Abul Bashr, Allaah has completed you with His power, He placed a soul in you from His side, He kept you in Jannah. He commanded the angels to prostrate to you and He taught you the names of everything. Intercede for us so that we can be saved from the difficulty we are in and we can breathe in peace."

Hadhrat Aadam υ will reply, "Today, the anger that my Rabb has shown, He has never shown the like of such anger

before, nor will He. A slip occurred from me in a command of Allaah therefore I am in jeopardy. I fear myself. Go to someone else.” They will ask, “Who do you tell us to go to?” He will say, “Go to Nuh υ.”

The people will go to Hadhrat Nuh υ and will say, “Hadhrat, you were the first Rasul sent to the inhabitants of the earth and Allaah classified you as a grateful servant. Do you not see to what extent of difficulty we are in? Do you not see what a calamity has come upon us? Why do you not intercede for us?”

Hadhrat Nuh υ will reply, “The anger that my Rabb has shown today, He has never shown before, nor will He ever after. I am worried about myself. I am worried about myself.” (Bukhari, Muslim)

Hadhrat Anas τ’s narration states: “A slip occurred from me that without knowing, I was asking a question to Allaah.” (Bukhari, Muslim)

Hadhrat Abu Hurayrah τ’s narration states: “Because I made du’aa’ of misfortune for my nation, go to someone else. All of you go to Khaleelullaah.”

The people will go to Hadhrat Ibraheem υ and will say, “O Nabi of Allaah, from the people of the world, you were the Khaleel of Allaah. Intercede for us. Do you not see in what a calamity we are in?”

Hadhrat Ibrahim υ will say, “Today, my Allaah has shown such anger that He did not show before and He will

not show such anger in future...” Then he υ will mention the three things that happened from him and he will say, “I am worried about myself, I am worried about myself. I am not worthy of interceding. Go to Hadhrat Musa υ because he is Kaleemullaah.” (Bukhari, Muslim)

Another narration states that Hadhrat Ibrahim υ said: “Allaah granted the Tauraat to him, spoke to him, and granted him special closeness in order to converse with him.” (Bukhari, Ahmad)

They will come to Hadhrat Musa υ and make the same request. He will say, “I am not worthy.” He will mention his slip that occurred regarding the Copt. He will say, “I have fear for myself, I have fear for myself. Go to Hadhrat Isa υ for he is the Ruhullaah and the word of Allaah.”

They will then go to Hadhrat Isa υ and he will say, “I am not worthy of interceding. Go to Muhammad ε because Allaah has forgiven all his past and future sins.”

Finally, they will go to Rasulullaah ε. Rasulullaah ε will say, “Yes, I am worthy of interceding.” Saying this, he will go. Rasulullaah ε said, “I shall go to intercede and I shall seek permission from my Rabb so He will permit me. **At that time I shall see my Rabb and prostrate before Him.”** (Bukhari, Muslim)

One narration states, “I shall go beneath His Arsh and place my head in Sajdah.” (Bukhari, Muslim)

***Another narration states: "I shall mention such praises of Him which I do not have the ability for today. Allaah will inspire me with them at that time."** (Bukhari, Muslim)*

Another narration states, "Allaah will make apparent to me such methods of praise which He will not make apparent to anyone else."

The narration of Hadhrat Abu Hurayrah τ states: "Allaah j will say, 'O Muhammad, lift your head. Whatever you ask will be given. Intercede, your intercession will be accepted.' I shall lift my head and say, 'O Rabb, my Ummah, O Rabb, my Ummah.' Allaah j will command that whichever person's reckoning is complete, they should enter Jannah from the right and they will also participate in entering with the other people from the other doors." (Bukhari, Muslim)

Hadhrat Anas τ narrates (from Rasulullaah ε), "I shall then fall into Sajdah and Allaah j will say, 'O Muhammad, lift your head and speak, you will be heard. Intercede and your intercession will be accepted.' Rasulullaah ε will say, 'O my Rabb, my Ummah, my Ummah.' Allaah will say, 'In whoever's heart there is Imaan equal to a wheat seed or a barley seed, take him out of Jahannam.' I shall then take out all those people who have Imaan in their hearts equal to a wheat seed or a barley seed from Jahannam.

I shall then return to the court of Allaah j and begin to praise Allaah as before and I shall intercede for the forgiveness of my Ummah. It will be said, 'In whoever's heart there is Imaan equal to a mustard seed, take him out of

Jahannam.' So I shall take out all such people. Then after praising the third time, I shall ask for the forgiveness of the Ummah. The following command will be given: 'In whoever's heart there is the slightest atom of Imaan present, take him also out of Jahannam.' Subsequently, I shall do that.

The fourth time, when I shall place my head in Sajdah and praise Allaah, Allaah j will say, 'O Rasul, lift your head and say what you want to say. You will be heard. Intercede and your intercession will be accepted. Ask and you will be given.' **I shall say, 'O Rabb, grant me permission to take those people out of Jahannam who said only once, 'There is no deity but Allaah.'' Allaah j will say, 'O Muhammad, that is not related to you. However, by My honour, grandeur, greatness and power, I shall remove every person from the fire who said, 'there is no deity but Allaah.''**

Hadhrat Qatadah τ explains that Rasulullaah ε said, "The third or fourth time, when I call, 'O my Rabb, now only that accursed person will remain in Jahannam, the one stopped by the Qur'aan." (Bukhari, Muslim) (i.e. he for whom it is destined as necessary to stay in Jahannam for eternity.)

Hadhrat Abu Bakr Siddeeq τ, Hadhrat Utbah bin Aamir τ, Hadhrat Abu Sa'eed Khudri τ (Tirmidhi) and Hadhrat Hudhayfah bin Yamaan τ (Muslim) narrate the same (that people will gather in the presence of Rasulullaah ε.) Added to Rasulullaah ε being given the permission to intercede,

honesty and mercy will be placed on the sides of the bridge of Siraat.

The narration of Abu Maalik α narrated from Hadhrat Hudhayfah τ states that people will come to Rasulullaah ε and Rasulullaah ε will intercede. Subsequently, the bridge of Siraat will be erected and people will begin to pass over it. The first people (to pass over it) will pass with the speed of lightning, the speed of birds, and a fast horse. *"I (Rasulullaah ε) shall be saying, 'O Allaah, save them, O Allaah, save them.' This will be until all the people pass.*" Then Rasulullaah ε mentioned the condition of the person who will pass last. (Hadith)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, *"I shall cross the bridge of Siraat first."* (Bukhari, Muslim)

Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, "Pulpits will be spread for the Ambiyaa' υ and they will sit on them while mine will remain empty. I shall not sit on it; I shall stand in the court of my Rabb with my head lowered. Allaah j will say, 'O Muhammad, what do you desire regarding your Ummah? I shall deal in accordance to your desire.' I shall say, 'O Rabb, complete their reckoning quickly.' They will then be called so that their reckoning may be taken. There will be certain people who will be sent into Jannah only through His mercy. Some will enter Jannah through my intercession and I shall continue interceding to the extent that I shall see certain people regarding whom the

decision has been passed that they will enter Jahannam (now enter Jannah). **The doorkeeper of Jahannam will say to me, 'O Muhammad, you have not left any punishment for your Ummah.'**

With the chain of Ziyaad an Nimyari, Hadhrat Anas τ narrates that Rasulullaah ε said, "When people will be lifted (raised) from the earth, I shall be the first (to be raised) and I do not say this out of pride. On the day of Qiyaamah I shall be the chief of all the people and I do not say this out of pride. On that day, the flag of praise will be in my hand and I shall be the first person for whom Jannah will be opened and I do not say this out of pride. I shall come to Jannah and hold the handle of Jannah and they will ask, 'Who are you?' I shall say, 'I am Muhammad.' The door will be opened for me immediately. **At that time, I shall see Allaah. I shall prostrate before Allaah..."** (Ahmad) the rest of the Hadith is the same as previously mentioned.

Hadhrat Unays τ narrates that he heard Rasulullaah ε saying, "On the day of Qiyaamah, I shall intercede for so many people, more than the stones and trees present on earth." (Ahmad)

The Intercession of Rasulullaah g and Maqam Mahmud is related to Qiyaamah

From the words of all the Ahadith mentioned before, it is proven that the intercession of Rasulullaah ε, Maqam Mahmood for Rasulullaah ε, and the intercession of Rasulullaah ε at various places is related to the day when all

people will be gathered on the plain of resurrection. They will become short of breath. They will begin to sweat. The sun will come very close to them and they will have to stand for a very long time. This will happen before reckoning and Rasulullaah ε will intercede for the people in order to remove their worry. After that the bridge of Siraat will be placed and the reckoning of the people will begin, as was explained in detail in the Hadith of Hadhrat Abu Hurayrah τ and Hudhayfah bin Yamaan τ. This is the strongest Hadith on this subject.

After this, Rasulullaah ε will intercede for the reckoning to be completed quickly for his Ummah and that they should be entered into Jannah. As the previous narration mentions, some people will then be entered into Jannah without reckoning. After this, Rasulullaah ε will intercede for those people for whom Jahannam has become compulsory (in the light of the Ahadith) and they would have entered Jahannam. Then Rasulullaah ε will intercede for those people who said, ‘there is no deity but Allaah’ and the honour of this intercession will not be acquired by anyone but Rasulullaah ε.

It is narrated in an authentic Hadith that every Nabi was permitted to make a du’aa in the world. Rasulullaah ε says that he kept that du’a for the day of Qiyaamah, so that he will intercede for the Ummah on that day. (Bukhari)

The scholars explain that it means the du’a whose acceptance has been promised from before, otherwise, the

du’a of the Ambiyaa’ υ is always accepted and Rasulullaah ε was such that so many of his du’as were accepted that they are countless. Other du’as remain suspended (in hope) but regarding one du’a, there is a Divine promise that it will definitely be accepted.

Muhammad bin Ziyaad and Abu Saalih narrate with reference from Hadhrat Abu Hurayrah τ that Rasulullaah ε said, “Every Nabi was given a choice of a du’a for his Ummah, they made it and it was accepted as well. However, I kept my du’a for the day of Qiyaamah, in order to intercede for my Ummah.” (Bukhari, Muslim)

The narration of Abu Saalih states: “Every Nabi was given an accepted Du’a and all of them hurried into it.” (Muslim)

The same is stated in the narration of Abu Zur’ah α, which is narrated from Hadhrat Abu Hurayrah τ. (Muslim)

The narration of Hadhrat Anas τ (Bukhari, Muslim) which Ibn Ziyaad narrates from Hadhrat Abu Hurayrah τ states: “Whatever is mentioned about the du’a, which is specific for the Ummah, there is guarantee of acceptance of it from Allaah, for Rasulullaah ε informed that he asked many things related to Deen and the world for his Ummah. Some of the things were given and some were not given. However, Rasulullaah ε waited for that day in which it will be needed most, there will be great difficulty and there will be a severe need for it.”

May Allaah j grant Rasulullaah ε a good and great reward (a reward given) to a Nabi on behalf of his Ummah.

Section 11

The virtue of Rasulullaah g, Waseelah, High rank, and Kauthar

Hadhrat Abdullaah bin Amr bin Aas τ narrates that Rasulullaah ε said, "When you hear the words of Azaan from the Muazzin, then say the same. Then recite Durud upon me because he who sends Durud on me once, Allaah sends ten mercies on him. Then make the du'a of Waseelah for me. **Waseelah is a place in Jannah which is part of the share of a chosen servant of Allaah. I have great hope that I shall be the person who will be granted it."** (Muslim, Abu Dawud)

Another Hadith narrated by Hadhrat Abu Hurayrah τ states: *"**Waseelah is the highest rank of Jannah."*** (Tirmidhi)

Hadhrat Anas τ narrates that Rasulullaah ε said, "I was traversing through Jannah when a river came near me, both of its sides were covered in palaces of pearls. I asked Jibreel, 'What is this?' he said, 'This is the pond of Kauthar that Allaah j granted.' He then struck his hand on the ground and musk was emitted." (Bukhari, Muslim, Tirmidhi)

Hadhrat Ayesha ρ narrates the same (Bukhari) and Hadhrat Abdullaah bin Umar τ "The Kauthar is such a pond

in which emeralds and pearls flow. Its water is sweeter than honey and whiter than snow.” (Tirmidhi, Ibn Majah, Ahmad)

One-narration states: *“It will flow on level land. Upon it is a pond upon which my Ummah will come.”* (Ahmad) Hadhrat Ibn Abbaas τ narrates a narration with similar meaning.

It is also narrated by Hadhrat Ibn Abbaas τ that ‘Al-Kauthar’ that Allaah will give Rasulullaah ε means ‘abundant goodness’. (Bukhari)

Hadhrat Sa’eed bin Jabari τ narrates that the river is also part of the abundant goodness which Allaah granted to Rasulullaah ε. (Bukhari)

In the Ahadith narrated by Hadhrat Hudhayfah τ that mentions the bounty of Allaah given to Rasulullaah ε it is stated: *“Allaah has given me Kauthar; it is a river in Jannah and it falls into my pond.”*

In the Tafseer of the verse: **“Your Rabb shall soon give you** *(abundant bounties in the Aakhirah)* **and you shall be pleased”** (Surah Duha, 5) it is narrated from Hadhrat Ibn Abbaas τ that there will be a thousand palaces of pearls, their sands will be made of musk, and the rest of the things will be accordingly grand. Another narration states that there will be damsels and servants there that will be in accordance to the special grandeur of the palace.

Section 12

Prohibition of Attributing Virtue between the Ambiyaa υ and the High Rank of Rasulullaah g

If someone says that when it is proven from the Qur'aan, authentic Ahadith and the consensus of the Ummah that Rasulullaah ε is the greatest among mankind and the most virtuous of all the Ambiyaa' υ, then what do those Ahadith mean that state that 'we have been prohibited from giving virtue to one Nabi over another Nabi'? For example:

The narration of Hadhrat Ibn Abbaas τ states that Rasulullaah ε said, *"It is not appropriate for anyone to give me virtue over Yunus bin Matta υ."* (Bukhari, Muslim)

Similarly, it is narrated by Hadhrat Abu Hurayrah τ (in which the story is mentioned) that a Jew said in a loud voice, "By the Being Who selected Musa υ from all the people." Hearing this, a Sahabi from the Ansaar slapped him and said "How do you have the audacity to say this when you know that Rasulullaah ε is present amongst us?" When news of this reached Rasulullaah ε, he said, *"Do not give preference to one Nabi over another Nabi."* (Bukhari, Muslim)

One narration states: "No one should ever say that I am more virtuous than Yunus bin Matta." (Bukhari, Muslim)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "He who says that I am more virtuous than Yunus bin Matta has attributed a lie to me." (Bukhari)

Hadhrat Ibn Mas'ood τ narrates that Rasulullaah ε said, "None of you should say that I am more virtuous than Yunus bin Matta υ." (Bukhari)

Another Hadith of his states that a person addressed Rasulullaah ε as "O the best of creation." Hearing this, Rasulullaah ε said, *"This is Hadhrat Ibraheem υ (who is the best of creation)."* (Muslim)

The scholars have mentioned the following interpretations of this narration:

Firstly, Rasulullaah ε prohibited giving virtue over himself in the time when it was not made completely apparent to Rasulullaah ε that he was the chief of the progeny of Adam υ. Furthermore, it is also necessary for the one giving virtue to be aware of the virtue they are giving. Therefore, whoever gave virtue to Rasulullaah ε without knowledge is as though he attributed a lie to Rasulullaah ε.

The Hadith of Rasulullaah ε: *"I do not say that anyone is more virtuous than Yunus bin Matta."* does not demand any virtue or preference. In fact, according to the apparent wording, Rasulullaah ε stopped from giving preference to one Nabi over another.

Secondly, Rasulullaah ε said this out of humility. He negated pride. However, there could be objections raised against this interpretation.

Thirdly, Rasulullaah ε's objective in saying not to give preference to one Nabi over the other is because this would lead to or consist of belittling a Nabi, especially Nabi Yunus bin Matta, for Allaah gave information about him so that the ignorant do not look down on him (May Allaah save us). No decrease should come about in his rank for sometimes, some ignorant people think that the rank of others is greater (when compared to Rasulullaah ε).

There is prohibition of comparison regarding Nubuwwah and Risaalat because all the Ambiyaa' υ are at one level because Nubuwwah is one thing. How can there be comparison? Yes, in terms of more conditions, specialties, virtue, honour, rank, there is definitely some virtue of some over others. As far as Nubuwwah itself is concerned, there is no comparison at all. There is giving virtue to one over the other in other matters, over and above Nubuwwah. Regarding these, some among them are Rasuls and some are Ulul Azm (the high ranking ones) among the Rasuls. Some were given high rank, some were given Nubuwwah in childhood, one was given the Zaboor, some were given enlightened signs. Among them are those to whom Allaah spoke, and that personality whose rank was raised.

Allaah j said:

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا

***...We have favoured some Ambiyaa above others** (knowing who deserves more honour. Consequently, We made Ibraheem υ Our friend, Muhammad ε the best and most*

beloved) ***and granted Dawood υ the Zaboor. (Surah Bani Israa'eel, 55)***

In another place, Allaah j says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاء اللّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءتْهُمُ الْبَيِّنَاتُ وَلَـكِنِ اخْتَلَفُواْ فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ وَلَوْ شَاء اللّهُ مَا اقْتَتَلُواْ وَلَـكِنَّ اللّهَ يَفْعَلُ مَا يُرِيدُ

We have given excellence to some of these Rusul over others. There are some to whom Allaah had spoken *(directly, such as Moosa υ),* ***while others He had exalted in status*** *(such as Muhammad ε who was a prophet to all mankind).* ***We gave clear proofs to Isa, the son of Maryam and supported him with the Ruhul Qudus. If Allaah had so willed*** *(He could have guided all of them and),* ***those who came after them would not have fought with one another after the clear proofs*** *(of Towheed and Risaalah)* ***had come to them. However, they differed, some of them having Imaan while others did not. If Allaah had willed it, they would not have fought, but Allaah does what He wills*** *(He guides whoever He wills and allows others to stray. Of course, none of His actions are ever devoid of wisdom). (Surah Al-Baqara, 253)*

Virtue in the World and its Types

Some scholars have explained that virtue in the world is meant here and it is divided into three types of conditions:

1. **First Type:** The signs and miracles of the Nabi are very clear, famous, and well known,
2. **Second Type:** His Ummah is pure and are in great number,
3. **Third Type:** In his being, he is the most virtuous and pure.

Rasulullaah ε's virtue is on account of special grace towards his being, which Allaah has made specific for him, e.g. speech, friendship, sight, and He made him special with grace and honour or on account of friendship and favour.

It is narrated that Rasulullaah ε said, "Nubuwwah is a huge responsibility (burden) and Hadhrat Yunus υ separated himself from the responsibility (burden) just as the camel that was born in spring stays away from the burden (load)."

So, Rasulullaah ε protected himself from occasions of fitnah and from such things that would serve to criticize his Nubuwwah or bring about a decrease in the grand status of his selection, or would bring about a decrease in his status, or something that would serve to push him towards the side of weakness in his innocence. So, Rasulullaah ε informed the Ummah regarding this and he was affectionate upon his Ummah.

From the above mentioned sequence, a fifth reason is also created that in his statement, the pronoun 'I', returns to the speaker, that no matter how abstinent, refraining from sin, and no matter how pure a person is, he should never think that he is more virtuous than Hadhrat Yunus υ. Allaah j said this regarding him, "Remember, the status of Nubuwwah is very high and these perfections do not even have the standing of a mustard seed before him." Allaah willing, we shall mention with further detail in Chapter Three. With this, our objective is fulfilled and the doubt of the objectors has been removed. Divine ability only comes from Allaah and there is no deity but Him.

Section 13

The Names of Rasulullaah ε and their Virtues

Hadhrat Jubayr bin Mut'im τ narrates that Rasulullaah ε said, "I have five names; I am Muhammad, I am Ahmad, I am *Maahi* (The Eliminator) through whom Allaah has promised to wipe out Kufr, I am *Haashir* (The Gatherer) Allaah will gather the people at my feet, I am *'Aaqib* because I was sent after all the Ambiyaa' υ." (Bukhari, Muslim)

The Praise of Rasulullaah ε is Present in his Name

Among the specialties that Allaah j granted to our chief and gude, Rasulullaah ε, is the presence of praise for

Rasulullaah ε in his names. Great gratitude was placed in the names of Rasulullaah ε.

The name of Rasulullaah ε is ‘Ahmad’. This is the superlative noun of the scale ‘Af’al’. It shows exaggeration in praise, i.e. the one who praises Allaah j the most. ‘Muhammad’ is on the scale of Mufa’al, showing exaggeration, i.e. Muhammad ε is the furthest ahead in mentioning the praise (of Allaah j).

On the Day of Qiyaamah, the Flag of Praise will be in the Hands of Rasulullaah ε

In terms of ‘hamd’ being the Maf’ool, Rasulullaah ε is the one who praises the most. If it is seen in terms of Tafdeel, then Rasulullaah ε is the one who praises and glorifies Allaah j the most. Besides this, **the flag of praise will be in the hands of Rasulullaah ε on the day of Qiyaamah and all the angels and the people will be informed of the great status of Rasulullaah ε and they will praise Rasulullaah ε greatly.** Rasulullaah ε will be so famous with this quality of praise and **he will be made to stand upon Maqam Mahmood just as Allaah j promised Rasulullaah ε.** Furthermore, the doors of praise will be opened, just as Rasulullaah ε said, and it will not be given to anyone else.

In the various books which Allaah revealed to the Ambiyaa’ υ, **the Ummah of Rasulullaah ε were called by the name ‘Hammaadeen’ (the praising ones)**. Therefore, it worthy for the names of Rasulullaah ε’s to include

Muhammad (the one who abundantly praises) and Ahmad (the one who praises Allaah more than others).

The two previously mentioned names, wherein there are strange specialties and unique signs, one unique aspect is that Allaah j had stopped all people from naming their children Ahmad and Muhammad before Rasulullaah ε.

In the previous divine scriptures, the name of Rasulullaah ε was stated as 'Ahmad' and the Ambiyaa' υ gave glad tidings of his coming with this particular name. Thereafter, Allaah j had stopped the people from keeping this name. Subsequently, no one was named with this name before Rasulullaah ε so that no doubt or misgiving could be created in the hearts of those that have weak belief.

*Similarly, **no one among the Arabs and non-Arabs was named Muhammad before Rasulullaah ε. Yes, just before the birth of Rasulullaah ε,** when it became famous among the people that the final Nabi named 'Muhammad' was about to be born, a few Arabs named their new borns with this name in the hopes that their child could become the Nabi. However, Allaah j knew best where He placed His Risaalat, as Allaah mentions in the Qur'aan: **"...Allaah knows best where He wishes to place His message** (Allaah knows who qualifies to be His Rasool and where to send him)**..."** (Surah An'aam, 6)*

Those who kept the name 'Muhammad' before the Birth of Rasulullaah ε

Those who were named with this title before Rasulullaah ε were: Muhammad bin Ahiyya bin al Jalaah al Ausi, Muhammad bin Maslamah Ansaari, Muhammad bin Baraa' Al Bakri, Muhammad bin Sufyaan bin Mujaashi, Muhammad bin Humraan Ju'fi, Muhammad bin Khuza'i As Sulami. **There was no seventh person.**

One view states that the first person named Muhammad was Muhammad bin Sufyaan. The people of Yemen used to say that the first person given this title was Muhammad bin Yahmud who was from the tribe of Azd.

However, even though these people were named with this name, Allaah j protected him ε in this way: none of these people claimed Nubuwwah, nor did any person (among them) claim to be a Nabi, and none of them did such an amazing action that placed others into doubt and misgiving. Like this, Rasulullaah ε was deputed, both these things (of praising Allaah and being abundantly praised) were established for him ε, and there was no argument about it.

Regarding the statement of Rasulullaah ε, *"I am Maahi"*, (i.e. Allaah will destroy Kufr at my hands), it has been explained in the Ahadith. 'Destruction of Kufr' means the 'destruction of Kufr from Makkah Mukarramah'. Alternatively, it means destruction of Kufr in the entire Arabian Peninsula, or whichever lands that were subdued by

Rasulullaah ε, or whatever was promised to Rasulullaah ε for his Ummah to overpower.

It is also possible that this word is general, meaning ‘apparent’ and ‘overpowering’. As Allaah j says: ***“... so that He may make it overcome all other religions...”*** ***(****Surah Taubah, 33)*[1]

There is a Hadith narrated about the Tafseer of this verse that on account of Rasulullaah ε, the sins of every such person who follows Rasulullaah ε will be wiped away.

The statement of Rasulullaah ε, “I am Haashir (The Gatherer); the people will be gathered at my feet” means ‘They will be gathered in my era and my time, because there will be no Nabi after me’. As Allaah j says: ***“...he*** *(Rasulullaah ε)* ***is Allaah’s Rasool and the seal of all Ambiyaa...”*** *(Surah Ahzaab, 40).*

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[1] It is of utmost importance that these words (similarly) were mentioned thrice (in Surah Taubah, 33; Surah Fatah, 28; Surah Saff, 9) with this sign about Rasulullaah ε, such that there is no difference at all between them. **These words with this purport were not used in the entire Qur’aan for any other Nabi or Rasul.** There is a detailed discussion on these words in the book Izaalatul Khifaa’ of Imam ul Hind Shah Waliullaah Dehlawi α and it has central importance in specifying the objective of the deputation of Rasulullaah ε. Similarly, Maulana Ubaydullaah Sindhi α has mentioned these words to be the title of a democratic Islaamic revolution. Anyway, it is necessary to ponder and think over these words in order to understand completely the deputation of Rasulullaah ε. (Abu Abdullaah)

Rasulullaah ε was called *'Aaqib* (The Final) because he came after all the Ambiyaa' υ. Rasulullaah ε is the last link in the chain of Nubuwwah. As Rasulullaah ε said: *"There is no Nabi after me."* (Muslim)

It is also explained that the statement of Rasulullaah ε, *"People will be resurrected at my feet"* means 'they will be gathered and brought at my feet'. Allaah j says:

لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

...so that you may be witnesses *(on the Day of Qiyaamah)* ***over people and the messenger*** *(Rasulullaah ε)* ***a witness over you*** *(When the nations of previous prophets will deny that their prophets preached the truth to them, the prophets will call for the Ummah of Rasulullaah ε as witnesses for them. When the Ummah of Rasulullaah ε testify that the prophets were truthful, they will be asked how they know this when they were not present during the times of the others. To this, the Ummah of Rasulullaah ε will say that Rasulullaah ε had informed them. Rasulullaah ε will then make it clear that his Ummah are truthful)****...***
(Surah Al-Baqara, 143)

It also means 'people will be gathered before me', as Allaah j says:

أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ

... (The good news for the Mu'mineen is) ***that there shall surely be a great position for them near their Rabb*** *(in Jannah)...*
(Surah Yunus, 2)

It is also said that it means 'they will be resurrected around me, i.e. all the people will be gathered on my side on the Day of Qiyaamah.'

One meaning that is also explained is 'they will be on my path (Sunnah).'

The Blessed Names of Rasulullaah ε

The reason why Rasulullaah ε said, *"I have five names..."* is that five names of Rasulullaah ε are mentioned in the previous books and they are famous amongst the scholars of the previous nations.

Rasulullaah ε also said: *"I have ten names."* Makki explains that among them is *'Taahaa'* and *'Yaaseen'*.

In some Tafseers, the meaning of *Taahaa* is explained to be *'Taahir'* (Pure) or *'Haadi'* (Guide). *Yaaseen* is explained to mean *'Yaa Sayyid'* (O Master). Sulami α stated this from Waasiti α and Ja'far bin Muhammad α.

Another scholar (also) relates that Rasulullaah ε said, *"I have ten names..."* Five were mentioned previously and the other five are:

1. *Rasul ur Rahmah* (The Messenger of Mercy). He who was sent as a mercy to the universe. In fact, he came as an embodiment of mercy.[1]
2. *Rasul ur Raaha* (The Messenger of Comfort). The Rasul who brings comfort to the creation.
3. *Rasul ul Malaahim*[2]. The Rasul who fights (to uplift justice), i.e. the Rasul was given a sword and he was permitted to fight.
4. *Al Muqaffi,* one who came after all the Ambiyaa'. By his coming, the chain of all the Ambiyaa' came to an end.
5. And *Qayyim un Nabiyyeen.* Comprehensive and complete, i.e. a being who encompasses the perfections of the creation.

The relator of the abovementioned Hadith says, "I have found it (the word 'Qayyim') like this but it has not been narrated through any reliable source and I know that the narration stating 'Qutham' is better, (i.e. he is the giver or one who encompasses goodness). I recorded the narration from Harbi and this resembles the above-mentioned Tafseer

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[1] This mercy is not specific for any nation or group, but whatever the 'universe' refers to, whether it has intelligence or not, whether they have Imaan or not, whether they have souls or not, it includes all. (Abu Abdullaah)

[2] There is a great need to state this aspect of the Seerah today because the war of western thinkers has forced the famous Muslim thinkers to present excuses regarding this. The reality is that the objective of the deputation of the Ambiyaa is to establish the truth, so that it overpowers. If there is a barrier in its path, then the command has been given to remove it by force, as this subject is explained clearly in Surah Hadeed. (Abu Abdullaah)

more. This is because it is explained in the books of the previous Ambiyaa’ **that Dawud υ made du’aa’, ‘O Allaah, send Muhammad ε for us, one who brings the chain of the Ambiyaa’ υ to an end and one who establishes the Sunnah.’** Therefore, Qayyim came to explain this meaning as well.

Naqqaash α explained that Rasulullaah ε said, “**There are seven names of mine in the Qur’aan:** Muhammad, Ahmad, Yaaseen, Taahaa, Muddathir (the one enveloped in garments), Muzammil (the one wrapped in garments), and Abdullaah.”

Hadhrat Jubayr bin Mut’im τ narrates that there are six: “Muhammad, Ahmad, Khaatam (the last), Aaqib, Haashir, and Maahi.”

Hadhrat Abu Musa Ash’ari τ narrates: “Rasulullaah ε informed us of many of his names. Rasulullaah ε also explained that, *‘I am, Muhammad, Ahmad, Muqaffi, Haashir, Nabi ut Taubah, Nabi ul Malhama, Nabi ur Rahma’.*” (Muslim)

One narration states *Marhama* and *Raaha.* All these are authentic, Allaah willing.

The meaning of *Muqaffi* is also *Aaqib,* i.e. one who came last. Allaah j states the following about Nabi ur Rahmah, Nabi ut Taubah, Nabi ul Malhama and Nabi ur Raaha:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent you** (O Muhammad ε) **as a mercy to the universe** (to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation)**.
(Surah Ambiyaa, 107)

Just as Allaah j mentioned the quality of Rasulullaah ε:

يُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

...** (It is Allaah who sent a Rasul to them, to recite His Aaayat to them,) **purifies them** (from corrupt beliefs, Shirk, disobedience) **and teaches them the Book** (Qur'aan) **and wisdom** (the Sunnah)**.
(Surah Jumu'ah, 2)

Allaah j also says:

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

***and guides them to the straight path** (of eternal salvation).*

Allaah j also says:

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Undoubtedly a Rasool ε from yourselves has come to you** (someone whose lineage, morals, manners and integrity you know well). **The difficulties that afflict you are very distressing to him. He is anxious for** (good to come to) you and extremely forgiving and merciful (gentle and kind) **towards the Mu'mineen.

(Surah Taubah, 128)

In praise of the Ummah of Muhammad ε, it is said:

"This Ummah is the Ummah upon whom mercy is shown." (Abu Dawud)

Allaah j says in the Qur'aan in praise of this Ummah:

وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

...those who encourage each other to be patient and those who encourage each other to be compassionate *(merciful).*

'Marhamah' means that they show mercy to each other. So Allaah j made Rasulullaah ε a mercy for the Ummah and for the entire universe. Rasulullaah ε is one who shows mercy to people and seeks forgiveness for them. Rasulullaah ε said that this Ummah is the Marhoomah Ummah and he mentioned their praise with grace.

Rasulullaah ε commanded them to have mercy on each other and he mentioned their praise in the following words, *"Indeed, Allaah loves those servants of His who have mercy on others."* (Bukhari, Muslim)

Rasulullaah ε also said, "Rahmaan has mercy on those who show mercy. Have mercy on the inhabitants of the earth (so that) the inhabitants of the sky will have mercy on you." (Abu Dawud, Tirmidhi, Ahmad)

It comes in a narration that the name of Rasulullaah ε is also *Nabi al Malhamah*. This indicates that Rasulullaah ε was sent with Jihaad and the sword. This is mentioned in an authentic Hadith.

Hadhrat Hudhayfah τ narrates a similar Hadith to that of Hadhrat Abu Musa Ash'ari τ. It states *'Nabi ur Rahmah'*, *'Nabi ut Taubah'*, and *'Nabi ul Malaahim'*.

Harbi α narrates in his Hadith from Rasulullaah ε, *"An angel came to me and said that you are Qutham"*, i.e. a conglomeration of mercy. One view is that Qutham means 'one who gathers abundant goodness'. This name of Rasulullaah ε was known by the Ahl ul Bayt.

The Titles of Rasulullaah ε mentioned in the Qur'aan

The author ε explains that besides the names of Rasulullaah ε that have been previously explained, there are many more mentioned in the Qur'aan. For example: *An Noor, As Siraaj al Muneer, Al Mundhir, An Nadheer, Al Mubash shir, Al Basheer, Ash Shaahid, Ash Shaheed, Al Haq al Mubeen, Khaatam an Nabiyyeen, Ar Ra'uf ar Rahim, Al Amin, Qadama as Sidq, Rahmatul lil Aalameen, Ni'matullaah, Ar Urwatul Wuthqa, As Siraat al Mustaqeem, An Najm uth Thaaqib, Al Kareem, An Nabi al Ummi, Ad Daa'i illa Allaah,* etc. There are many qualities and great signs among them as well.

A Few Names from the Previous Books and From the Blessed Ahadith

Among the previous scriptures of Allaah j all the names of Rasulullaah ε have come. For example: Mustafa, Mujtaba, Abul Qaasim, Al Habib, Rasul Rabb al Aalameen, Ash Shafee al Mushaffa', Al Muttaqi al Muslih, Az Zaahir, Al Muhaymin, As Saadiq wal Masdooq, Al Haadi, Sayyid Wuld Aadam, Sayyid al Mursaleen, Imam al Muttaqeen, Qaa'id Ghurr al Muhajjaleen, Habib ullaah, Khaleel ur Rahmaan, Sahib Hawd al Maurud wash Shafa'ah wal Maqam al Mahmood, Sahib al Waseelah wal Fadheelah wad Darajatar Rafi'ah, Sahib At Taaj wal Me'raaj al Liwa wal Qadib, Raakib al Buraaq wan Naaqah wan Najib, Sahib al Hujjah was Sultaan, al Khaatam, Al Alamah, Al Burhaan, Sahib al Hirawah wat Ta'leen.

In some books the following names of Rasulullaah ε are mentioned: Al Mutawakkil, Al Mukhtaar, Muqeem as Sunnah, Al Muqaddas, Ruh al Qudus, Ruh al Haq.

In the Injeel, the name *Faarqaleet* is mentioned, it has the same meaning.

Tha'lab explains that *Baarqaleet* is the 'one who draws a clear line between truth and falsehood'.

In the previous books, the name of Rasulullaah ε is *Maadh*. The meaning of Maadh is explained to be 'pure'. Besides this, *Hamtaya*, *Al Khaatam*, *Al Haatam* is also explained.

Ka’b Ahbaar τ explains that *Khaatam* is ‘he who brings the chain of Nubuwwah to an end’. ***Haatam* means ‘one who is better than all the Ambiyaa’ υ in terms of features and character’.**

In Syriac, the name of Rasulullaah ε is explained to be *Mushqah wal Manhamnan*. In the Tauraat, *Uhayd* is stated.

It is narrated from Imam Ibn Sireen α that *Sahib al Qadeeb* means *Sahib as Sayf.* It is clearly explained in the Tauraat that there will be a sword with him, by means of which he will wage Jihaad and his Ummah will also wage Jihaad.

There is a possibility also that *Qadib* means ‘that knife that remains in the hand of Rasulullaah ε and comes to the Khulafaa’ after him’.

The meaning of *Hirawah* in terms of the dictionary is the staff with which Rasulullaah ε was described. I feel that it means the staff which is mentioned in the Hadith of the Hawd, **that *“I shall chase the people of Yemen (the followers of Musailamah Kadh dhaab) from my Hawd.”*** (Muslim)

Taaj (crown) means turban, because in that time, the Arabs did not have any crown besides the turban and the turban was the crown of the Arabs.

Besides this, the qualities, titles, and signs of Rasulullaah ε are mentioned in countless books. We have

mentioned only some of them. The famous and well-known patronymic name of Rasulullaah ε is *Abul Qaasim*.

Hadhrat Anas τ narrates that when the son of Rasulullaah ε, Ibraaheem τ, was born, Jibreel υ came to him and said, "Peace be upon you, O father of Ibraaheem."

Section 14

The Names of Rasulullaah ε and giving him Virtue on Account of his Qualities

Qaadhi Abul Fadhl α says that this section is very appropriately linked with the first chapters because it is a link as part of the same subject matter and joins to this sweet spring. Allaah j opens up the guidance to drawing conclusions and enlightens the thought of a person in taking out the jewels from it when the reader ponders over the first sections. We therefore thought of joining it to this and gathered the scattered sections.

You should know that Allaah j clothed many Ambiyaa' υ with His beautiful names. He specifically mentioned Hadhrat Ishaaq υ and Hadhrat Ismaa'eel υ to be *'Aleem* and *Haleem*. He referred to Hadhrat Ibraaheem υ as *Haleem*, Hadhrat Nuh υ as *Shakoor*, Hadhrat Isa υ and Hadhrat Yahya υ as *Barr*. He called Hadhrat Musa υ *Kareem* and *Qawi*. Hadhrat Yusuf υ *Hafeez* and *'Aleem*. Hadhrat Ayyub υ as *Saabir* and Hadhrat Ismaa'eel υ as *Saadiq al Wa'd*. They have been

mentioned in various places of the Qur'aan. The virtue given to Rasulullaah ε was that he was given the names that were given to the other Ambiyaa' υ as well. After sufficient search and pondering, these names have been gathered. I have not seen anyone who has gathered them before and has mentioned more than two names. I have also not found anyone who has authored sections like the two previous ones.

In this section we have written approximately thirty names. We have hope that just as Allaah j inspired us with this knowledge and research, He has now completed His bounty, opened up this knot, and granted the divine ability to make apparent that which He did not grant before.

One of the names of Allaah j is *Hameed*. It has the same meaning as *Mahmood*. This is because Allaah j has mentioned his praise and He also praised the good deeds of His servants. *Muhammad* has the same meaning as *Mahmood* and *Ahmad* means 'one who is very great among those who praise'. Also, one who has been praised. He is the greatest personality among them in this aspect.

Hadhrat Hassaan bin Thaabit τ indicates towards this purport in his poem:

'Allaah j derived his name from His own so that this name could be made one of grandeur. The being of the throne is Mahmood and you are Muhammad ε'

Among the names of Allaah is *Ar Ra'oof Ar Raheem*. The meaning of both these names is the nearly the same, and Allaah j named His Rasul with these two in the Qur'aan as well:

...(Rasulullaah ε is) ***extremely forgiving and merciful*** *(gentle and kind)* ***towards the Mu'mineen****.*
(Surah Taubah, 128)

One of the names of Allaah j is *Al Haq al Mubeen*. The meaning of *Haqq* is 'present' and 'that which is established'. Similarly, *Mubeen* means 'one who explains His matter and divinity'. *Baan* and *Abaan* have the same meaning: 'one who explains the Deen and matters of the Aakhiraat (Hereafter) to His servants'.

Therefore, Allaah j mentioned this name of Rasulullaah ε in the Qur'aan:

حَتَّى جَاءهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ

...there came to them the truth *(the Qur'aan)* ***and a Rasool*** *(Muhammad ε)* ***who explains*** *(matters)* ***clearly.***
(Surah Zukhruf, 29)

Another verse states:

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

Say *(to the Kuffaar)****, "Indeed I am but a clear warner*** *(All I can do is warn you about the punishment you stand to suffer for rejecting Imaan. I have no power to make you accept)****."***

(Surah Hijr, 89)

Allaah j classified His Rasul as Haqq:

قَدْ جَاءكُمُ الْحَقُّ مِن رَّبِّكُمْ

***Say** (O Muhammad ε), **"O people! Certainly the truth has come to you from your Rabb. So whoever will be guided shall receive guidance only for himself** (for his own benefit). (However,) **Whoever will go astray shall go astray only to his own detriment** (because he will have to suffer the consequences of his ill choice). **I am not a guardian over you** (I am not answerable for what you do)."*

(Surah Yunus, 108)

Allaah j also says:

فَقَدْ كَذَّبُواْ بِالْحَقِّ لَمَّا جَاءهُمْ فَسَوْفَ يَأْتِيهِمْ أَنبَاء مَا كَانُواْ بِهِ يَسْتَهْزِؤُونَ

***Indeed they have denied the truth when it came to them. Soon the news** (the dreadful consequences) **of what they mocked shall come to them** (and they will regret what they did).*

(Surah An'aam, 5)

It is explained that here the being of Rasulullaah ε is meant. Another view is that the Qur'aan is meant. At this point, the first meaning is 'Haqq that negates falsehood and his truthfulness is established'.

Mubeen means 'one who explains the matters of Risaalat, or whatever Allaah j sent him with', just as Allaah j says:

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

***...so that you may explain to the people what** (injunctions of the Shari'ah) **has been revealed to them, and so that they may reflect** (carefully).*
(Surah Nahl, 44)

One of the names of Allaah is *Noor*. It means 'The Enlightened', i.e. the One Who creates it, One who illuminates the sky and earth, and One who illuminates the hearts of the believers with guidance. **Allaah j gave the title of Noor to Rasulullaah ε:**

قَدْ جَاءكُم مِّنَ اللّهِ نُورٌ وَكِتَابٌ مُّبِينٌ

***...Without doubt there has come to you from Allaah a light** (Muhammad ε with the message of guidance) **and a clear Book** (the Qur'aan)...*
(Surah Maa'idah, 15)

Some scholars say that here *Noor* means Rasulullaah ε and some say that it refers to the Qur'aan.

Allaah also said:

وَسِرَاجًا مُّنِيرًا

...and an illuminating lantern** (who lit up the world filled with the darkness of kufr and Shirk with the light of Imaan and also produced the Sahabah as guiding stars to guide people after him)**.
(Surah Ahzaab, 46)

This is because Rasulullaah ε's command is enlightened and his Nubuwwah is apparent. Rasulullaah ε also enlightens the hearts of the believers and those who recognize Allaah j.

One of the names of Allaah j is *Ash Shaheed*. This means, 'One Who knows'. Some scholars have said that it means that He will be a witness over His servants on the Day of Qiyaamah. Allaah also kept the name of Rasulullaah ε as *Shaheed* and *Shaahid*:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

...We have certainly sent you as a witness** (who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah – refer to verse 143 of Surah 2)**, a carrier of good news** (to the Mu'mineen that they will enjoy Jannah)**, a warner** (to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan)**…

(Surah Ahzaab, 45)

And Allaah j says:

وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

***...and the Messenger** (Rasulullaah ε) **a witness over you** (When the nations of previous prophets will deny that their prophets preached the truth to them, the prophets will call for the Ummah of Rasulullaah ε as witnesses for them. When the Ummah of Rasulullaah ε testify that the prophets were truthful, they will be asked how they know this when they were not present during the times of the others. To this, the*

Ummah of Rasulullaah ε will say that Rasulullaah ε had informed them. Rasulullaah ε will then make it clear that his Ummah are truthful)...
(Surah Al-Baqara, 143)

The meaning of this verse has been explained to be the same as that which passed.

One of the names of Allaah j is *Kareem*. It means, 'One Who has abundant goodness.' Some say it means 'One who shows His favour.' Some said that it means, 'One Who forgives.' And some have said that it means 'High'.

Allaah j told Rasulullaah ε:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

Verily this Qur'aan is a word brought by an honoured messenger.
(Surah Haaqqa, 40)

Some have explained that Jibreel υ is meant by 'Honoured messenger'.

Rasulullaah ε said, *"I am the most virtuous among the children of Aadam."* So, this meaning will be correct for the being of Rasulullaah ε.

One of the names of Allaah is *'Adheem'*. It means, 'such a High Being that every being of status is lower than Him.'

The Qur'aan states about Rasulullaah ε:

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

***Verily, you are** (firmly stationed) **upon an exalted** (flawless) **character** (which no insane person can possess).*
(Surah Qalam, 4)

In the first part of the Tauraat, it is narrated from Hadhrat Ismaa'eel υ that it is said, "Soon Allaah will create a great person for a great nation. He will be great (Adheem) himself and his character will be very high as well." So he is Adheem and his character is Adheem too.

One of the names of Allaah is *Al Jabbaar*. This means 'to reform'. One view is that it means 'One Who sends down power.' It is also said that it means 'A Being possessing Greatness'. The meaning of it has also been mentioned to be 'proud'.

Rasulullaah ε was also named with this particular name; in the book of Hadhrat Dawood υ, Rasulullaah ε was called *Al Jabbaar*, he was addressed as follows: 'O Jabbaar, pick up your sword because your Shari'ah will be gathered through the power of your doing.'

This meaning also refers to Rasulullaah ε because, by means of guidance and teaching, Rasulullaah ε reforms the Ummah. This, coupled with power and on account of his high status, his rank, and grand position, makes him Jabbaar over the enemy or over human beings. However, Allaah j has forbidden linking this to Rasulullaah ε in the Qur'aan, because characterizing him as being such a Jabbaar who is

'proud' or 'haughty' is not deserving of his status. Allaah j says regarding this:

وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ

***...and you** (O Rasulullaah ε) **are not one to force them** (to accept Imaan)...*
(Surah Qaaf, 45)

One of the names of Allaah is *Khabeer*. This means 'One Who Knows the reality of things.' Some scholars have said that it means 'One Who Informs', just as Allaah j said:

الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا

...He is the Most Merciful, so enquire about Him from one who is knowledgeable.
(Surah Furqaan, 59)

In this verse, Qaadhi Bakr bin Ala' α explained that those who were commanded to ask are those besides Rasulullaah ε, and the one who is asked is Rasulullaah ε. He was classified as *Khabeer*. Other scholars say that Rasulullaah ε was the one who asked and the One asked was Allaah j. Like this, Rasulullaah ε is Khabeer in both cases.

One narration states that Rasulullaah ε was classified as Khabeer because of both above-mentioned reasons. It is said that he is 'Aalim' because Rasulullaah ε reached the heights of knowledge, such that Allaah j had informed him of knowledge hidden from him and granted him recognition as

well. He was granted permission to make certain knowledge apparent, and this he did for the Ummah.

One of the blessed names of Allaah j is *Al Fattaah*. It means, ‘One Who establishes the command between His servants’. Or, it means ‘One Who opens the doors of the affairs regarding His servants; like sustenance, mercy, etc.’, or, ‘One Who opens the hearts and eyes of His servants to the recognition of the truth.’ It is also possible that it also has the meaning of ‘Helper’, as Allaah j says:

إِن تَسْتَفْتِحُواْ فَقَدْ جَاءكُمُ الْفَتْحُ وَإِن تَنتَهُواْ فَهُوَ خَيْرٌ لَّكُمْ

If you require a decision *(to know whether it is you or the Mu'mineen who are on the truth)**, then indeed a decision has already come to you*** *(when you saw that the Mushrikeen army were defeated and their leaders killed whereas Rasulullaah ε remained safe and unhurt)**. However, if you refrain*** *(from kufr and from fighting the Mu'mineen)**, it will be best for you...***

(Surah Anfaal, 19)

Meaning: ‘If you want help, then help will come to you’. One view explains that it means ‘One who begins help and victory’.

Allaah j also called Rasulullaah ε *‘Faatih’* in the Hadith of Israa’. This has been narrated through Rabi bin Anas α from Abul Aaliyah α by Hadhrat Abu Hurayrah τ in which Allaah j said, “O Messenger, We have made you the Opener and the seal.”

In this Hadith Rasulullaah ε mentioned the praises of Allaah j, *"And raise My mention for me and He made me the Faatih and the Seal."* So, the meaning of *Faatih* here is Haakim (Ruler), or 'one who opens the doors of mercy for the Ummah', or 'one who enlightens the eyes of people to recognize the truth', or 'one who helps the truth', or 'one who begins the guidance for the Ummah', or 'the one who completes the beginning of the pious (the pious being Ambiyaa' υ)'. As Rasulullaah ε said: ***"In terms of creation, I am the first Nabi and in terms of being deputed, I am the last."***

As stated in the Ahadith, one of the names of Allaah j is *Ash Shakoor*. It means 'One Who gives great reward for little deeds'. One view is that it means 'One Who praises his servants for being obedient'. An example of this is how Allaah j praised his Nabi, Hadhrat Nuh υ, in the following words:

إِنَّهُ كَانَ عَبْدًا شَكُورًا

....He was indeed a grateful slave. *(So become like him and thank Allaah for all He has given you.)*

Rasulullaah ε also mentioned regarding himself, *"Should I not be a grateful slave?"*

For Allaah j says:

لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ

...“If you show gratitude** (for the favours I grant you)**, then I will definitely grant you** (many) **more** (physical, spiritual and worldly favours)**...
(Surah Ibraheem, 7)

Among the names of Allaah is *Al Aleem*, *Al Allaam* (The All-Knowing), and *Alim ul Ghayb wash Shahada* (All-Knower of what is hidden and open). He also praised His Rasul ε using this and He blessed Rasulullaah ε with the specialty of knowledge and granted Rasulullaah ε honour, as Allaah j said:

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيمًا

...and taught you what you knew not. The grace** (favours) **of Allaah upon you has been tremendous indeed.
(Surah Nisaa, 113)

And Allaah j says:

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

...teaches you the Book** (Qur'aan) **and wisdom** (the teachings of the Qur'aan)**; and teaches you what you knew not** (he perfects both your knowledge and your actions)**.
(Surah Al-Baqara, 151)

Of the names of Allaah there is *Al Awwal* and *Al Aakhir*. It means ‘the One Who was in existence before everything came into existence’ and ‘He will remain in existence even after everything has been destroyed’. The reality is that He has no beginning and no end.

Rasulullaah ε said, “I was first from all the Ambiyaa’ in terms of creation and in terms of being deputed, I was last.” Rasulullaah ε said this regarding the verse:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَى
وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

(Call to mind the time) ***When We took the pledge from the Ambiyaa υ; from you*** *(O Muhammad ε)****, Nooh υ, Ibraheem υ, Moosa υ and Isa υ the son of Maryam*** *(all the Ambiyaa pledged to worship only Allaah and to pass Allaah’s message on to the people)****. We took a solemn pledge from them all…***

(Surah Ahzaab, 7)

Hadhrat Umar bin Khattaab τ also indicated towards this when he said: Rasulullaah ε said, *“We are the last and the one who will go furthest ahead.”* (Bukhari, Muslim)

Rasulullaah ε also said, “I shall be the first for whom the earth will be opened. I shall be the first to enter Jannah. I shall be the first to intercede and the (first) one whose intercession will be accepted.” (Muslim)

Rasulullaah ε is the seal of the Ambiyaa’ υ and the last Rasul.

Of Allaah’s names there is *Al Qawi* and *Dhul Quwwatul Mateen*. It means ‘One Who has power’.

Allaah j also described Rasulullaah ε with this name:

ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ

...who is powerful and of high rank in the sight of the Owner of the Throne.

(Surah Takweer, 20)

It is explained that this refers to the being of Rasulullaah ε. It is also explained that it refers to Jibreel υ.

One of the names of Allaah is *As Saadiq* (The Truthful).

Similarly, the name of Rasulullaah ε mentioned in the Ahadith is *Saadiq* and *Masdooq*. (Bukhari, Muslim)

Al Wali and *Al Maula* are also among the names of Allaah. The meaning of both is 'Helper'. Allaah j says:

إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your Protecting Friend is only Allaah, His Rasool ε and the Mu'mineen who establish Salaah, pay Zakaah and who bow in Ruku.

(Surah Maa'idah, 55)

Rasulullaah ε said, *"I am the helper of every believer."* (Bukhari, Muslim)

Allaah j said:

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

The Nabi ε has a greater relationship *(of love)* ***with the Mu'mineen than even their own selves...***
(Surah Ahzaab, 6)

Rasulullaah ε said, “Whoever I am a helper towards, Ali is also his helper.”

Al Afu is one of the names of Allaah. It means ‘One Who overlooks’.

Allaah j praised Rasulullaah ε in the Qur’aan and the Tauraat with these words and He also commanded Rasulullaah ε to overlook:

Adopt forgiveness *(overlook the harm your enemies have done to you)**, instruct*** *(order others to do)* ***what is right and ignore*** *(shun)* ***the ignorant ones*** *(because it is futile to argue with them)***.**
(Surah A’raaf, 199)

And:

فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِينَ

...Forgive them and overlook *(if you are not in a position to wage Jihaad)***. Verily Allaah loves those who are good.**
(Surah Maa’idah, 13)

Rasulullaah ε asked Jibreel υ regarding the meaning of the verse: **"Adopt forgiveness..."** Jibreel υ replied that it means to overlook even those who oppress.

According to a famous Hadith, the following qualities of Rasulullaah ε have been mentioned in the Tauraat and Injeel: he does not have bad character, he is not harsh hearted, and he will be a person who forgives and overlooks.

Haadi is a name of Allaah j. It means 'One Who grants Divine ability to whichever of His servants He wishes'. It also means 'One Who points out' and 'Du'aa''. Allaah j says:

وَاللّهُ يَدْعُو إِلَى دَارِ السَّلاَمِ وَيَهْدِي مَن يَشَاء إِلَى صِرَاطٍ مُّسْتَقِيمٍ

(By inviting people to Islaam) ***Allaah calls*** *(them)* ***towards the Home of Peace*** *(Jannah – a place free from sorrow, calamities, losses or troubles)****. He guides whom He wills to the straight path*** *(of Islaam)****.***

(Surah Yunus, 25)

The inclination is towards every type of guidance. Some say that it is *Taqdeem*, i.e. putting forward. It is explained in Tafseer that *Taahaa* means *Taahir* (Pure) and *Haadi* (Guide), and it is addressed to Rasulullaah ε. Allaah j says regarding Rasulullaah ε:

...Without doubt, you *(O Rasulullaah ε)* ***guide*** *(others)* ***towards the straight path...***

(Surah Shura, 52)

And:

***...and** (We have sent you, Nabi ε) **as a caller to Allaah by** His command...*
(Surah Ahzaab, 46)

In terms of the first meaning (i.e.granting success) it is specific to Allaah j. Allaah j addresses His beloved Rasul ε in the following way:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاء وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Verily you** (O Rasulullaah ε) **cannot guide those whom you love** (to Islaam)**, but Allaah guides whoever He wills. He is best aware of those who are** (deserving to be) **rightly guided (and who deserve to be guided to Imaan).
(Surah Qasas, 56)

If this word is taken in terms of what it indicates towards (directing and guiding), then it could refer to another being besides Allaah (These beings would naturally be the Ambiyaa' υ, for Allaah sent them to direct and guide).

Among the names of Allaah there is *Mu'min* and *Muhaymin*. Some say that both have the same meaning.

In terms of Allaah, Mumin means 'He fulfils whatever promise He made to His servants' and 'He is one who fulfills the truth, He verifies His servants, believers and Rasuls'. Some say that it means 'One Who calls Himself 'One'.' Some scholars say that it means 'One Who saves His

servants from oppression in the world and the believers from punishment in the Aakhirat'.

As for *Muhaymin*, some scholars say that it means *Ameen*. It is also said that when the believers say *Aameen* after du'aa', it is also one of the names of Allaah. It means 'One Who gives peace'. Some say that it is the dimunitive form of *Mu'min*; the hamzah was changed to haa. Some scholars say that *Muhaymin* means 'One Who testifies' and 'One Who protects'.

Rasulullaah ε is also *Ameen*, *Mu'min*, and *Muhaymin*; Allaah j says regarding him ε: **"He is also obeyed and is trustworthy"** (Surah Takweer, 21).

Before announcing his Nubuwwah, Rasulullaah ε was famously titled *Ameen* (Trustworthy) and he remained famous with it after Nubuwwah as well. Hadhrat Abbaas τ also called Rasulullaah ε *'Muhaymin'* in one of his poems:

ثم احتوى بيتك المهيمن من خندف علياء تحتها النطق

It is said that the objective of 'O Muhaymin' here is 'O Muhaymin'. Qutaybi and Imam Abul Qaasim Qushayri α say that the objective is to support the verse: **"...He** *(Rasulullaah ε)* **believes in Allaah,** *(and he)* **believes in the Mu'mineen** *(when they tell him something)***..."** (Surah Taubah, 61)

Rasulullaah ε said, *"I am safety for my companions."* So this is the meaning of Mu'min.

One of the names of Allaah j is *Al Quddoos*. It means 'One Who is pure from defects' and 'He is pure from being created or being destroyed'.

The reason for the name of Bayt ul Muqaddas is that a person can be purified from sin in it.

The names *Waadi al Muqaddas* and *Ruh al Qudus* have also been kept with this link. It was said in the books of the previous Ambiyaa υ that the name of the Nabi of the final era will be *Al Muqaddas,* i.e. one who purifies from sin. Allaah j said:

So that Allaah may forgive you *(O Rasulullaah ε)* ***for your past shortcomings and those that may occur in the future...***
(Surah Fatah, 2)

Or such a personality through whom Allaah will purify from sin and following him will be a means of being saved from sin, as Allaah j says:

Allaah has certainly favoured the Mu'mineen by sending in their midst a Rasool (Rasulullaah ε) ***from among them who recites to them His verses*** *(of the Qur'aan)*, ***purifies them*** *(from corrupt beliefs, shirk, disobedience)*, ***and teaches them the Book*** *(the valid meaning of the Qur'aan)* ***and wisdom*** *(the Sunnah)*...
(Surah Aal-Imraan, 164)

And:

It is He Who sent among the unlettered nation a Rasool from themselves who recites His Aayat** (of the Qur'aan) **to them,** (spiritually) **purifies them and teaches them the Book** (the Qur'aan) **and wisdom** (the Sunnah)**...
(Surah Jumu'ah, 2)

And Allaah j said:

"...and removes them from a multitude of darkness into light by His order...
(Surah Maa'idah, 16)

It is also said that *Muqaddasan* has the meaning of *Mutahharan*, i.e. pure from every type of filth, apparent or hidden.

One of the names of Allaah is *Al Azeez*. It means 'One Who overpowers', 'One that has no similar', or 'One Who grants honour to others.' Allaah j says:

...All honour belongs to Allaah,** (and) **His Rasul...
(Surah Munafiqoon, 8)

In praise of him, Allaah named him ε as one who gives glad tidings and one who warns. Allaah j says: **"Their Rabb gives them the good news of His mercy, pleasure and such Jannat where they shall have everlasting bounties"** (Surah Taubah, 21) and Allaah also says: **"... 'Allaah gives you the good news of Yahya who shall confirm the word**

from Allaah...'..."
(Surah Aal-Imraan, 39)

Allaah j kept the name of Rasulullaah ε as *Mubash shir*, *Nadhir*, and *Bashir* because Rasulullaah ε is one who gives glad tidings to the obedient and one who warns the disobedient.

According to some Mufassireen, the names of Allaah are also *Taahaa* and *Yaaseen.* Some Mufassireen have said that both of these are names of Rasulullaah ε and Allaah granted him great honour and nobility.

Section 15

The Final Word

Qaadhi Abul Fadhl α says "With the Divine ability given by Allaah j that Allaah j also granted some of the characteristics of His names to Rasulullaah ε. One point regarding this is explained, after which, the first part will be completed. Through this point, the doubt of every person that has little intelligence and little understanding will be removed. A doubt that came into their hearts based on a Hadith of the previous section. This point will clear them from the valley of doubt and any confusion. It is that they should have belief."

Clarification of 'There is nothing like Him'

In His honour, Greatness, Beautiful Names, and High Qualities, none of the creation is similar to Allaah j. No one can be made similar to Him. The words that refer to the Creator and the creation are not general because the qualities of the creator and the qualities of the creation are totally different. **There is no similitude between the Being of Allaah and the creation. Similarly, there is no similitude between the Qualities of Allaah and the qualities of the creation. This is because the Names of Allaah and His Qualities are not separate from His Being, nor can they be separated. Therefore, Allaah j says, '...there is nothing like Him...'** (Surah Shura, 11)

May Allaah reward the research scholars who have stated very well regarding this: 'Tauheed is linked to such a Being that is not similar to anyone, nor can He ever be separated from His qualities.'

In addition to this, Imam Waasiti α said that this (verse) is our objective: no being is like His being, no name is like His, nor can there be any deed similar to His deed. No one can have a quality like His, except in similitude of words. He is an Eternal Being; none of His qualities have been created, just as it is impossible to find an eternal (Qadeem) quality in a created being. Whatever was explained is all the madhhab of the Ahl us Sunnah wal Jama'ah. May Allaah be pleased with them."

Abul Qaasim Qushayri α has explained this view so that the matter may be further clarified. He explains that this includes all the aspects of Tauheed for how can the Being of Allaah be similar to the being of the creation when He is Independent in His Being? How can it be similar when (Allaah's Will) is done without saving oneself from harm, no agenda, no effort, no work, nor is there any defect in His doing? Contrary to His Actions, the deeds of the creation are not empty of this.

One of our senior scholars has said: 'Whatever you think about and whatever you realize through your intellect is also created, just as you are.'

Imam Abul Ma'ali Juwayni α explains that he who attests to the existence of Allaah and sits content is of the *Mushabbiha*, he who is content by negating all those besides Allaah is *Mu'attal*, and he who testifies to His existence and shows his inability to fathom His reality is a true monotheist.

Hadhrat Dhun Noon Misri α has thrown light on the reality of Tauheed. He says that you should have complete conviction in the being of Allaah j; that His power over things is without means. Every action of His is free of any related to nature (as in 'nature of a person') and any cause. He fathoms everything and He does not need any reason (*illat*) for this. And the Being of Allaah j is beyond whatever you understand.

This statement is unique, strange, valuable, and thoroughly researched. It is the Tafseer of the verse,

"...There is nothing like Him...' *(Surah Shura, 11)*

And the verse:

He *(Allaah)* **will not be questioned about what He does** *(because He is above all and everything He does is perfect, most appropriate and above questioning),* **but they** *(the people)* **will be questioned** *(about the actions they carry out in this world)***.**
(Surah Amboyaa, 23)

The third verse clarifies further:

(Resurrection and all other matters are extremely simple for Us because) ***When We intend anything, all We have to do is say, "Be!" and it becomes*** *(whatever We had intended it to be)***.**
(Surah Nahl, 40)

May Allaah j keep you firm and established on Tauheed, affirming Him and having the belief of Him being pure (Tanzeeh), and may He save us from the deviation of Tashbeeh (making Him similar to others) and Ta'teel.

Chapter Four

The Miracles of Rasulullaah ε, his Characteristics and Feats

For Who was this Book Compiled?

The compiler says, "It will suffice the reader to bear in mind that we did not compile this book for the person who rejects the Nubuwwah of Rasulullaah ε, or for the person who maligns the miracles of Rasulullaah ε. Therefore, we do not see any need to establish intricate proofs before them in order to surround the objections of the refuters and subdue their far-fetched objections. Similarly, we have no need to explain the conditions of miracles, nor is there a need to find out the nature of the corrupt thinking of those who say that the Shari'ah is baseless.

We have written this book for those people whose hearts and lives are firm upon the Deen of Muhammad Rasulullaah ε; those who are part of the Deen of Rasulullaah ε; those who follow him ε and those who attest to his Nubuwwah, so that on account of this book, there can be an increase in the love of these people, their deeds can increase, and their Imaan can continue to rise.

Our intention is that in this chapter, we shall record the great miracles and famous signs of Rasulullaah ε so that we can present, with proof, the rank of Rasulullaah ε in the court of Allaah. Furthermore, we shall mention only those things that are established and have an authentic chain of narration.

Most of them are firmly established (Qat'i) or close to it. That which is mentioned in the famous works of the scholars.

When a just person ponders slightly over that which we have previously mentioned, i.e. the beautiful traits of Rasulullaah ε, the praiseworthy life of Rasulullaah ε, his excellence in knowledge, the elevated nature of his intellect, his tolerance, perfections, all his specialties, testimony of conditions, and the correctness of his speech etc. (which can be easily sourced from the chapters), then there will never be any doubt about the validity and truthfulness of the Nubuwwah of Rasulullaah ε. For how many people has this become a means Islaam and Imaan?

There was a Miracle Evident in the Blessed Face of Rasulullaah ε

Hadhrat Abdullaah bin Salaam τ narrates that he went to see Rasulullaah ε when Rasulullaah ε came to Madinah Munawwarah. He says, "When I saw the face of Rasulullaah ε, I had conviction that this can never be the face of a liar."

Hadhrat Abi Ramtha Tamimi ρ narrates, "I went with my son to Rasulullaah ε. When I saw the face of Rasulullaah ε, it immediately came on my tongue that 'Indeed, this is the Nabi of Allaah'."

Imam Muslim α has narrated that when Dimaad τ came with his delegation to Rasulullaah ε, Rasulullaah ε said, “All praise is due to Allaah, we mention His praise and seek help only from Him. Whoever Allaah guides, none can misguide. Whoever He misguides, there will be none to guide. I testify that there is no deity but Allaah. He is alone, He has no partner, and indeed Muhammad ε is His servant and Rasul.” Hearing this, Dimaad called out, “Repeat these words because it has reached the depths of the ocean. (i.e. it is of a very high standard in terms of eloquence).” **He also said, “Spread your hand so that I can have the honour of pledging allegiance.” (Muslim)**

Jaami bin Shaddaad α narrates, “There was a person named Taariq amongst us. He said, “I saw Rasulullaah ε in Madinah Munawwarah. He said to me, *‘Do you have anything to sell?’* We replied, ‘Yes, this camel is for sale.’ He asked, *‘How much is it?’* We said, ‘For so much wasaq of dates (named a certain price).’ Rasulullaah ε took the reins of the camel and headed towards Madinah Munawwarah. On the way, we said to each other, ‘We have sold the camel to such a person whom we do not know.’ A woman who was travelling with us said, ‘I take responsibility. I have studied the face of the person who bought it. His face shines like the fourteenth moon. He will not deceive you.’ The next day, early in the morning, a person came with dates to us and said, ‘I am the messenger of Rasulullaah ε. He ε said, *‘Eat the dates and see (i.e. first see if it of a good quality) and measure and take your account.’* We then measured.”

When the king of Ammaan, Julandi, came to know that Rasulullaah ε is calling him to Islaam, he said, "By Allaah, I suffice upon this proof of the unlettered Nabi that when he commands good, then I shall be the first to do it and when he forbids something, I shall be the first to leave it. When he is victorious, he is not haughty and when he is lowered, he does not fall prey to silly tactics. He makes a promise and fulfils it. I testify that he is the truthful Nabi."

Regarding the verse, **"...The oil is close to burning even though a fire does not touch it..."** (Surah Nur, 35) Naftawiyyah has said that the blessed face of Rasulullaah ε suffices to prove that he is the truthful Nabi even if the Qur'aan did not explain it. This corresponds with the poetic verses by Ibn Rawaaha: 'Even if there was no clear sign in you, the enlightened face of Rasulullaah ε suffices to tell you of the news of Nubuwwah.'

The time has now come to mention the Nubuwwah, revelation and Risaalat of Rasulullaah ε, then the miracle of the Qur'aan and the proofs.

Section 1

Types of Nubuwwah, Wahi, and Risaalat

Know that Allaah j has complete power over everything; if He wants, then without any means, He can place in the hearts of His servants His complete power, His names, His qualities, and knowledge of all Islaamic law, just as Allaah j did regarding some Ambiyaa' υ.

Therefore, some Mufassireen have said regarding the verse: **"It is not** *(fitting)* **for a human that Allaah speaks to him** *(face-to-face)* **unless** *(Allaah communicates with him)* **by means of inspiration..."** (Surah Shura, 51) that it is permissible for all things to be conveyed to the people by means of the Ambiyaa υ and for him to take the word of Allaah to the people. The means can be non-human, just as is the case with the angels and the Ambiyaa' υ or those similar to them, as is the case of the Ambiyaa' υ with their nations. In terms of logic, there is no barrier in this.

When this is permissible and not impossible, then Rasulullaah ε brought those miracles that prove his truthfulness. It was classified as necessary to verify all those matters that he brought because the miracles of Rasulullaah ε stands as substitute of the divine advice with truthfulness: 'My servant has spoken the truth so follow him and obey him', and whatever Rasulullaah ε explains, the miracle will testify to its truthfulness.

This amount of clarification suffices and it is not our objective to lengthen the discussion. If someone wants to know the detail, then he can study the works of the scholars. All the necessary detail can be found there.

The Lexical Meaning of 'Nubuwwah'

If the word Nubuwwah is read with Hamzah, it is derived from *'An Naba'*. It means 'news'. For more ease in this interpretation, it is also written without Hamzah. **It means 'Allaah j has informed him of the unseen and told him**

that he is a Nabi. So, he takes information (news) and passes it on'. In this case, *fa'eel* will have the meaning of *maf'ool*, i.e. he informs regarding the matter that Allaah sent him with and he informs of that regarding which Allaah j notified him of. *Fa'eel* has the meaning of *faa'il*. According to those that read Nubuwwah without Hamzah, they say it refers to 'the higher part of the land', i.e. the status of the Nabi is very high, and he has great standing before Allaah j.

Therefore, it is necessary to keep harmony between these two qualities regarding the Nabi.

The Meaning of 'Risaalat'

The meaning of *Rasul* is *Mursal*, i.e. sent. In the dictionary, it comes on the scale of *fa'ool*. It comes very rarely on the scale of *Maf'al*. Allaah making him a Rasul is that Allaah j gave the command regarding Rasulullaah ε that He has sent him ε to the people, to whom it is necessary to convey the command. The root word means 'to do something with continuity'. From this comes the statement that these people came *'irsaalan'*, i.e. they came one after the other. **Like how Tabligh is something that must be done repeatedly, or it has been made necessary upon the Ummah to follow Rasulullaah ε with repetition.**

There is difference of opinion among the scholars regarding whether Nabi has this one meaning or is there a difference between the two meanings (of Nabi and Rasul). Some say that both have the same meaning. The original word is *Anba'a*, which means 'to inform'. The proof of it is

the verse: **“It occurred to every Rasool and Nabi whom we sent before you...”** (Surah Hajj, 52)

So Irsaal (sending) is proven for both. Therefore, they explain that every Nabi is a Rasul and every Rasul is a Nabi.

Other scholars explain that both are separate in a certain aspect i.e. both are the same in terms of Nubuwwah itself, but in terms of the position of Nubuwwah, they are different. Both words bring together ‘informing of the unseen’, ‘informing of the specialties of Nubuwwah’. Both meanings are an extra aspect for Rasul, who has the work of warning and informing, just as we explained before. The proof is that which we explained, that mentioning both names is clear proof that both are not the same because if a Nabi and Rasul was the same, then both of them would not be mentioned in one eloquent sentence. According to them, the verse means that ‘We have not sent any Rasul to his nation, or a Nabi to anyone, that was not sent…’

Some scholars say that a Rasul is he who brings a new Shari’ah and the one that does not bring a new Shari’ah is a Nabi and not a Rasul. A Nabi is commanded to convey the message of Allaah and to warn of Divine punishment as well (but without a new Shari’ah). The correct meaning which the scholars have agreed upon, is that every Rasul is a Nabi but every Nabi is not a Rasul. **The first Rasul was Hadhrat Aadam υ and the last Rasul was Hadhrat Muhammad ε.**

Hadhrat Abu Dhar τ narrates that the number of Ambiyaa' υ were 124,000. He also explained that 300 of them were Rasuls and the first among them was Hadhrat Aadam υ.

According to the research scholars, Nubuwwah and Risaalat is not personal for a Nabi, nor is it a quality of their being. The Karramiyyah sect has a difference of opinion regarding this. Their long discussion is not reliable and it is a total deception and a plot.

Wahi and the Types of Wahi

The original meaning of the word *Wahi* is 'to hurry'. When a command was revealed from Allaah to Rasulullaah ε, then Rasulullaah ε would take it quickly. Therefore, it was called wahi. There are a number of inspirations that are similar to wahi and are called wahi because of their similarity. The wahi of the corner of the eye is that its indication is quick. Allaah j said: **"So he (Zakariyya υ) came to his people... and gestured to them, 'Engage in glorifying your Rabb morning and evening.'..."** (Surah Maryam, 11) i.e. indicate using the eye.

From this, the statement of the scholars, 'quickly, quickly' is derived. It is also said that the reality of revelation is to be quiet, i.e. a secret. That is why inspiration (ilhaam) is also called revelation, as Allaah j says, **"...Without doubt, shayaateen whisper evil into the hearts of their friends (the kuffaar)..."** (Surah An'aam, 21) From

this it can also be taken that 'he places whispers in their hearts'.

Allaah also states: **"We inspired Moosa υ's mother..."** (Surah Qasas, 7) meaning: 'We placed in her heart'. And: **"It is not** *(fitting)* **for a human that Allaah speaks to him** *(face-to-face)* **unless** *(Allaah communicates with him)* **by means of inspiration..."** (Surah Shura, 51) This means something that is placed in the heart of a person without any means.

Section 2

The Reality of Miracles (Mu'jizah)

The miracles that Ambiyaa' υ brought are named Mu'jizah because the creation cannot bring the like of it. The creation are helpless in this regard.

There are two types of Mu'jizah:

1. **First Type: The first type is that from within the power of man, which he is powerless in doing.** (he has no control of). Making him helpless is the action of Allaah and this is a clear proof of his Nabi's truthfulness; just as is the case with the Jews being taken away from ever having the hope of death. Some Mufassireen state that it refers to being helpless in bringing forth the likes of the Qur'aan.
2. **Second Type: That which is beyond the ability of man.** He can never have the ability to do it. For example: bringing a dead body back to life, turning a staff into a serpent, taking out a camel from a rock, the trees

speaking, springs of water coming from his fingers and dividing the moon into two by the indication of the finger. These are things that none but Allaah can do. The action of Allaah, in reality, is shown at the hands of the Nabi and it is said to be a challenge to those who belie him to also bring something like this. This is only said to them to make their helplessness apparent.

Those miracles that were shown at the hands of Rasulullaah ε and those that are proofs of his Nubuwwah and truthfulness are of the above-mentioned two types, i.e. Maqdoor and Ghayr Maadoor. **Together with these two types, they are also much more than the miracles of the other Ambiyaa'** υ. They are very clear in terms of recognition and very apparent in terms of standing as proof. We shall mention them soon in detail.

The Number of Mu'jizaat of Rasulullaah ε

The number of miracles of Rasulullaah ε are too numerous to write them all down. **Take one of them: the Qur'aan. The miraculous aspects of it are not only a thousand or two thousand, but even more.** This is because Rasulullaah ε used one Surah (the smallest one) as a challenge, and people were helpless to bring the likes of it.

The scholars have said that the smallest Surah is Surah Al Kauthar. Every verse of it and the Surah as a whole is a miracle. Then there are a number of miracles hidden in this Surah. We shall mention them in detail at a later stage.

Types of Miracles

First Type:

First are those miracles that have come down to us with Tawaatur and the narration is also in Tawaatur form, as is the case with the Qur’aan. There is no doubt or difference of opinion at all regarding this. Rasulullaah ε brought it and it was made apparent by Rasulullaah ε. He ε also used its proofs to draw proof and conclusions. So, if a person belies its authenticity or argues, then his accusation will be like denying the existence of Rasulullaah ε. It is as though this person says, ‘When did he appear in the world?’ such a useless objection from those who argue can never be a proof. **The Qur’aan stands as a miracle and each verse of it stands as a miracle.**

It seems as though this (wahy) was on account of some need and its miraculous nature also seems because of some cause. As we shall explain ahead, not even a person with the smallest intelligence and concern can think up the above-mentioned argument.

Some of our scholars have explained that there are countless signs and miraculous events that appeared at the hands of Rasulullaah ε and they have been classified as miracles. Even if a miracle from among them does not reach the level of conviction, then too, each of them lend support to the other and it reaches the level of conviction. So it is beyond doubt that they appeared at the hands of Rasulullaah ε and, leave alone a believer, not even a

disbeliever can have doubt that strange things occurred at the hands of Rasulullaah ε. The only difference of opinion is the opposition saying that these miracles did not come from Allaah and we have already clarified that it clearly comes from Allaah.

It is in accordance to the Divine saying that you have spoken the truth and it is clearly proven from Rasulullaah ε that this type of miracle appeared at his hands. **This is because all the scholars are unanimous upon its meaning as well, like the generosity of Haatim, the bravery of Antara and the knowledge of Ahnaf.** Based on their fame, it has become clear to all of us that everyone is unanimous on the reports regarding them, that his generosity, his bravery and his knowledge is well known, although the information regarding each one is not of the level of authenticity that will bring the level of conviction.

Second Type:

The second type of miracle is that which is not clearly of the level of conviction.

It is further divided into two types:

1. One is the type that news of it is famous and well known and a number of narrators have mentioned it. This information has been recorded by the Muhadditheen, the historians and the scholars in their books, like the flowing of water from the fingers of Rasulullaah ε and the increase in food.

2. The second type is that only two narrators have narrated an incident and because of the few narrators, the information did not reach that level of fame. However, when these miracles were gathered, then in terms of their meaning, they reach the level of unanimity, i.e. the level of conviction is acquired and the ability of it being a miracle is created, as we have previously stated.

The compiler ε says that for the sake of making the truth apparent, he fearlessly explains how many miracles of Rasulullaah ε are there that are proven with conviction, like the miracle of splitting the moon. The occurrence of this is proven from the text of the Qur'aan and the apparent meaning of the verse cannot be denied, except with proof. There are many Ahadith that have an authentic chain of narration to prove that it happened as well. The difference of opinion of some unfortunate person or a person that flees from the Deen cannot shake our firm belief, nor can it turn our minds in the direction of the foolishness of some innovator who places doubt in the hearts of the believers that have weak Imaan. 'We have promised that his foolishness will cover his face and his stupidity will be revealed.'

The Silence of the Sahabah ψ upon these Miracles is Proof

One of the definite miracles of Rasulullaah ε is that water flowed from his fingers and food that was little, increased. Many reliable Sahabah ρ have narrated this. One of these incidents is that a group of Sahabah narrated to another group and they are narrated from high-ranking Sahabah as

well. Many such incidents took place in a general gathering, like the case of the miracles that took place in the gatherings of the Muslims at the battle of the Trench, the battle of Buwaat, the treaty of Hudaybiyyah, and the battle of Tabuk. There is nothing contrary narrated from the Sahabi. In fact, there is not even a single narrator who said different to what was narrated. Furthermore, a narrator never said, “When did I narrate it?”

Remember that in these conditions, their silence holds the same status as their speech. Remember that the status of the **Sahabah ψ** is very great; higher for them for never speaking lies or adopting silence when seeing something objectionable. **No danger would stop them from speaking the truth and no greed or desire prevented them from saying the truth.** From all these things, even if one aspect was objectionable or unknown, they would have definitely refuted it, just as they would refute or object to certain things. The narrations of the Sunan, battles, and words of the Qur’aan show this. As is known in some cases, some were confused and some erred. All these types are joined to the miracles that are emphatically proven, as we have explained.

There is no doubt that there are certain things that have no basis and no foundation yet they circulate amongst people. However, with the passing of time and the researchers research, these things were left like dirt and their baseless nature was made apparent. These incidents are not even mentioned. On a daily basis, we see countless incidents and fabricated stories wiped out.

On the contrary, we witness that despite the passing of time, the miracles of Rasulullaah ε, even those that have been narrated by a single narrator, experience no decrease in its fame, and it reaches groups of differing thought. Despite the discussion of these groups about it, the abundant attacks of the enemies, their mocking, and their desire to weaken the original, the effort of the heretics to put its lamp out, there has only been an increase in the acceptance of the miracles. Resulting in nothing but regret for those that criticize the narrations.

Similarly, informing Rasulullaah ε of the unseen and informing him of past and future events is definitely a miracle. This is such a reality which cannot be covered. Qaadhi Abu Bakr α - one of our Imaams – is also of this view. According to me, whoever said that this famous incident is linked to a Khabar Waahid (a narration narrated by a single narrator), the reason for this is that his study of the Ahadith is very limited and he is engaged in other sciences, otherwise, the person who is aware of the narrated sciences and is a master of Hadith and Siyar will never doubt the authenticity of these incidents. They will narrate what we narrate because this is not far-fetched because one person can have knowledge regarding something that can be Tawaatur while another person might not have knowledge of it at all; for example, on account of something being famous, how many people know that there is a city called Baghdad[1] that is a great city and capital and how many people

[1] When the translation is being done, the heart cries tears of blood. Regret, the same Baghdad that was known as the Groom of Cities, it was such that the great administration had the streets well lit at night, that if a

will you get today, who have not even heard the name, let alone the other aspects of it?

Further clarification of this that it is narrated with Tawaatur from those jurists that are the students of Imam Malik α that the madhhab of Imam Malik α states that it is compulsory for the Imam and the Muqtadi to recite Surah Faatiha in Salaah. It also states that to make an intention of all the fasts on the first night of Ramadhaan will suffice for the fasts of the entire month. However, Imam Shafi'i α is of the view that the intention should be renewed every night. He also takes Masah of part of the head to be sufficient. Moreover, both of them are of the view that in every killing, Qisaas is necessary, whether it was done using a sharp object or not. Also, he (Imam Shafi) says that it is necessary to have an intention for wudhoo and that a guardian must be present at the time of Nikaah. Imam Abu Hanifah α's research in all these rulings state the opposite. Besides the Maliki jurists, other scholars of the Ahl us Sunnah that do not follow the madhhab of Imam Malik α have not narrated this. This is because they are not linked with the books of the madhhab of Imam Malik α. In fact, it is possible that they are not even aware that there are other rulings in which there exists difference of opinion. When we explain the miracles in detail, Allaah willing, this will be further clarified.

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person lost something, he could find it and at that time, Europe was wallowing in darkness. Today, America and Europe has made life so straitened in the same Baghdad that we seek the protection of Allaah. We make du'a to Allaah that He removes the Americans from there as soon as possible and once again may He let the lamps of knowledge shine from there. (Haafiz)

Section 3

I'jaaz e Qur'aan

The Types of I'jaaz e Qur'aan

The author says, "May Allaah j grant you and I pious ability. Know well that the I'jaaz of the book of Allaah j is that it holds within itself many types. **Four types are written here. The first reason** of the I'jaaz e Qur'aan is its good/excellent compilation, the link of the words, the reason for summarizing and its eloquence – which was against the way of the Arabs. This was because these people had complete mastery over these aspects. Other nations of the world were deprived of the special amount of eloquence and wisdom that they had. He granted them power of the tongue that was not granted to others. The limitless treasure of eloquence and wisdom that was given to them was of the level that they could influence even a great teacher by means of their eloquent speech. In summary, Allaah j placed this good characteristic in their nature.

They possessed such mastery of speech and such ability that they could immediately say such things that possessed hidden beauty, and it threw the listener into amazement. They traversed all the paths of good speech and they could pass through the middle of its valley with great ease. They were always busy in praising themselves during a difference of opinion and mentioning the evil of their foes. This is how they tried to achieve their objective.

They would sometimes try to achieve their objective by means of speech, sometimes they would put together two different words, they would place the head of a person on his eyes, and snatch the turban of a person etc. There was such magic in their speech that if they wanted to praise and mention the good qualities of someone, they could do it in such a way that even the intelligent would be deceived. They would make their matters easy through speech. They would remove the malice that others had for them in their hearts and they would elevate others. They would make the cowardly brave through their speech, and the stingy generous. If they wanted, they could make an imperfect person seem perfect and they could push a noble and famous person into the depths of being notorious and unknown.

Even The Bedouins in the time of Rasulullaah ε were Eloquent

There were Bedouins among them, their speech was also eloquent and grand. Their speech was resolute, their talk was clear and their decisions were lively. Their nature was decorated and it was easy to take out their talent.

If there was a poet amongst them, then he would speak in words that had the highest levels of eloquence. There was excellence in their advice and sweetness in their talk. There were few words that had abundant meaning. They had soft natures, due to which their speech became even more harmonized with their objective. Their speech and clear texts

were grand. They encompassed all aspects of eloquence. In essence, they held the rope of eloquence in such a way that the rope followed them. On account of these reasons, they acquired success and great ease was created for them. They had conviction that speech was their slave and eloquence was their slave girl. This is because they possessed a high status in this aspect. They would speak well in long sentences and short ones. They adopted poetry and prose. Whichever door (field) they entered, they made stairs to ascend the heights of it. They tested every high eloquent field and showed limitless pride over it.

Now understand that such eloquent people were left breathless infront of the clarity and eloquence of the speech of Rasulullaah ε. This speech was not that of any human, but it was revealed from Allaah j. There was no path of falsehood in front of it, nor could any person attack it from behind. This speech was total wisdom; it was the speech of the Rabb that possesses all good characteristics.

The verses of this book are resolute and its words are detailed. Its eloquence put the human mind into amazement. It was clear to people that Allaah had revealed it. Although the Arabs were masters in this field, and people acknowledged their superiority in terms of address, and they had a great part in terms of strange words and terminology, the Qur’aan was not revealed in another language, but in their mother tongue. It had perfect harmony with their expressions and it had such a form that through it, they always tried to surpass others. Rasulullaah ε continuosly

challenged them for 23 years and his group carried on beating their drums (proclaiming) in all this time.

A Clear Challenge from the Qur’aan

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

Or do they *(the Kuffaar)* **say, “He** *(Rasulullaah ε)* **has fabricated** *(forged)* **it** *(the Qur'aan)***.” Say, “Produce ten** ***‘fabricated’*** *(in your words)* **Surahs like any in it** *(in the Qur'aan)* **and, besides Allaah, call whoever you can** *(to assist you)* **if you are truthful** *(in your claim)***.”** *(If the Qur'aan were “fabricated” as the Kuffaar claim, then let alone one Surah, they should certainly be able to produce ten Surahs similar to those of the Qur'aan because there had been many Arabic speaking people who were masters of the language.)*
(Surah Hood, 13)

Another verse states:

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ
فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

If you are in doubt about what We have revealed to Our bondsman *(if you doubt that the Qur'aan which was revealed to Muhammad ε is from Allaah)***, then produce even a single Surah like any in the Qur'aan** *(something*

that can match the eloquence, the beauty, the style and the prophecies of the Qur'aan). **And** *(you are also at liberty to)* **call your witnesses** *(your helpers and deities)* **besides Allaah if you are truthful** *(stand up to this challenge if you feel that you are truthful in your claim that Muhammad ε was the author of the Qur'aan. If your claim is correct, you will easily be able to compose something equal if not superior because Muhammad ε was an untutored person)*.

If you cannot accomplish *(do)* **the feat** *(of producing a Surah like one in the Qur'aan)*, **and you will never be able to do so, then fear that Fire** *(which you are soon to enter)*, **the fuel of which is** *(Kuffaar)* **men and stones** *(including their idols)*. **It has been prepared for the Kaafiroon** *(who will be punished there regardless of whether they feared it or not)*.

(Surah Al-Baqara, 23-24)

In another verse, Allaah j states:

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, "If mankind and the Jinn combine to** (try to) **produce something similar to this Qur'aan, they would not be able to produce anything like it even if they are assistant to each other."

(Surah Bani Israa'eel, 88)

We see Allaah j giving a challenge in another verse:

قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ
إِن كُنتُمْ صَادِقِينَ

Tell them, "Then produce even a single Surah like any in it *(in the Qur'aan that can match the eloquence, the beauty, the style, and the prophecies of the Qur'aan)* **and** *(you are also at liberty to)* **call whoever you can** *(to assist you)* **besides Allaah if you are truthful."**
(Surah Yunus, 38)

Why did the Arabs refer to Allaah as Tahaddi?

Whatever is fabricated and baseless, it is easy to bring the likes of it to oppose it. However, when the words have the correct meaning, then it is very difficult to oppose or challenge it. Therefore it is said that whatever is given to a certain person, he can write, or, he can write like a certain person. Now, it is apparent that the second person is given virtue in writing through the first person and there is a great difference between the two.

Rasulullaah ε would shake them all the time, he would classify the imaginary dreams of their intelligent ones as baseless, and he would bring down their flag. Their great eloquent ones and scholars would be left staring. He would mention the lowly state of the deities of the disbelievers and their forefathers. He stated that their land and wealth and power were theirs but despite all this, they turned on Rasulullaah ε. They stayed away from taking a fair stand on this. They would only make a noise and resort to false accusations and deceive themselves. They would say, "This

is only the speech of a human." "This is magic that has come down from long ago." "This Qur'aan is made up; it is not from Allaah. He (Muhammad ε) has made it up and other people helped him and these disbelievers are great oppressors and liars." "These are fables of the past nations." They used to make up baseless stories and give solace to their hearts, "Our hearts are covered." Sometimes they used to say, "Our hearts are covered from that which you call us towards and there are plugs in our ears and there is a veil between us and you." "Make a noise and do not listen to this Qur'aan, otherwise you will be overpowered in this way." Despite being helpless, they would make these baseless claims, "If we wanted, we could have spoken in a similar way."

Allaah j has clearly stated:

"...you will never be able to do so..."
(Surah Baqarah, 24)

They never had the ability to do it, nor will they ever acquire the ability to do it. The fool[1] that tried to bring the like of the Qur'aan did not achieve anything. In so doing, his fault and defect became clear before everyone because Allaah j made the speech of people plain by revealing the eloquent Qur'aan. It must also be remembered that it became clear to their intelligent ones that the Qur'aan was not revealed in their way of clarity, nor is its eloquence like their eloquence. Those who object, turn their backs, and flee and

[1] Refering to Musailama.

those who love justice became obedient. Moreover, upon finding the path of guidance, they were totally devoted to the Divine book.

When Walid bin Mughirah heard this verse from Rasulullaah ε:

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Verily Allaah instructs *(people to carry out)* **justice, Ihsaan** *(do things well, as well as doing everything with the consciousness that Allaah is watching)***, and giving** *(charity)* **to relatives. And Allaah forbids immoral behaviour, evil, and oppression. He advises you so that you may take heed** *(and thereby save ourselves from ruin and Jahannam)***.** (Surah Nahl, 90)

He exclaimed uncontrollably "This speech is perfect. What can be said of its expression? Its bottom part is filled with water and the top part is laden with fruit. No man has the ability to form speech like this."

Abu Ubayd has mentioned that a Bedouin heard the following words from the tongue of a person:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

(O Muhammad ε) ***Clearly announce what*** *(message)* ***you have been commanded with and ignore the Mushrikeen*** *(do not worry about their opposition because it will not be able to stop Islaam)***.**

(Surah Hijr, 94)

The moment he heard these words, he fell into prostration and said, “The clarity and eloquence of these words has caused me to lower my head”.

In another incident, a Bedouin heard the verse:

فَلَمَّا اسْتَيْأَسُواْ مِنْهُ خَلَصُواْ نَجِيًّا

When they** (the brothers) **grew despondent of** (convincing) **him** (Yusuf υ, to do as they requested)**, they stood aside to consult** (with each other about what to do)**...
(Surah Yusuf, 80)

He exclaimed, “I testify that the creation does not have the ability to formulate this speech!”

It is narrated that Hadhrat Umar bin Khattaab τ was resting in the Masjid when a person came and stood at his head side and said, “I testify that there is no deity but Allaah and Muhammad ε is the Rasul of Allaah”. Rasulullaah ε later sought testimony from him and asked him the reason for becoming Muslim. He replied, “I am from the leaders of Rome and I have mastery in Arabic literature. I heard the following verse from a Muslim prisoner:

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُوْلَئِكَ هُمُ الْفَائِزُونَ

The successful ones** (who reach their goal) **are those who obey Allaah and His Rasool ε, who fear Allaah and do not disobey Him.

(Surah Noor, 52)

When I pondered over this verse, I found that it contains all the conditions of the world and the hereafter that was revealed to Hadhrat Isa υ."

Even Slaves Attest to the Clarity of the Qur'aan

Asma' has narrated an incident that he heard a slave girl speaking who said, "Your home is spoilt, how clear." She (Asma') replied:

وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

"We inspired Moosa υ's mother *(instructing her)*, **'***(Continue to)* **Nurse him.** *(However,)* **When you fear for his life, then place him in** *(a basket, which should be put into)* **the river** *(Nile)* **and neither fear** *(for his safety because We shall protect him)* **nor grieve** *(over your separation from him because it will not be for a long while)*. **We shall certainly return him to you** *(to suckle)* **and have made him from among the Ambiyaa.'** *(After placing the baby Moosa υ in the Nile, the basket floated past the palace of Fir'oun, whose wife had it removed from the water. She then decided to adopt the child as her own, as mentioned in the coming verses.)*

(Surah Qasas, 7)

Ponder over this: in this verse, there are two commands, two prohibitions, two pieces of information and two glad tidings. When compared to this speech, where will my speech stand?"

This is a type of I'jaaz of the Qur'aan. It is not even linked to another type. This is the authentic view of the correct Deen and the being that brought the Qur'aan is certainly Rasulullaah ε. It is also known with certainty that Rasulullaah ε gave the challenge, but despite the efforts of the Arabs, they were not able to bring the like of it; it is also known with certainty that the clarity and eloquence of the Qur'aan was in conformance with the habits and ways of the Arabs. Those who knew the language, they knew from its clarity that it was definitely a miracle. However, the people with stilted minds would not (because they could not) take up the challenge and would utter useless, fabricated things instead.

The Arabs testified that the eloquence of the Qur'aan is a miracle. When you ponder over the verses of the Qur'aan, then the miraculous nature of the Qur'aan will become clear.

A Few Examples of the Eloquence of the Qur'aan

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَاْ أُولِيْ الأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

For you in Qisaas is *(great)* **life, O people of intelligence, so that you have Taqwa** *(so that you may fear the punishment for murder and abstain from it and so that you enforce the law of Qisaas)***.**
(Surah Al-Baqara, 179)

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ

If only you could see *(the time on the Day of Qiyaamah)* **when they** *(the Kuffaar)* **will be terrified** *(when they are subjected to punishment)***, will have no escape** *(from it)* **and will be seized from nearby** *(so suddenly that they will be unable to offer any resistance)***.**
(Surah Saba, 51)

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

...Resist *(the harassment and insults of your enemies)* **with that** *(form of resistance)* **which is best** *(by being kind and forgiving)***, and** *(when you do this, you will notice that)* **the one between yourself and whom there was enmity** *(your enemy)* **will instantly become like your bosom friend.**
(Surah HaaMeem Sajdah, 34)

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءكِ وَيَا سَمَاء أَقْلِعِي وَغِيضَ الْمَاء وَقُضِيَ الأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْداً لِّلْقَوْمِ الظَّالِمِينَ

(After all the Kuffaar were drowned) **The order was issued** *(from Allaah)***, "O Earth! Swallow your water and O sky! Stop** *(raining)***!" The water subsided, the decision** *(to destroy the people of Nooh υ)* **was over and the ark settled on Mount Judi. It was announced, "May the oppressive nation be** *(far)* **distanced** *(from Allaah's mercy)***."**
(Surah Hood, 44)

فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

We seized *(punished)* **each of them on account of his sin. Against one of them** *(the Aad)* **We sent a violent wind** *(to destroy them)***. One of them** *(the Thamud)* **was seized** *(destroyed)* **by a shout. One of them** *(Qaaroon)* **was swallowed by the ground and we drowned another** *(Fir'oun and his army)***. Allaah was never One to oppress them** *(by punishing them without first sending guidance to them)***, but they used to oppress themselves** *(by refusing to accept the guidance that came to them)***.**
(Surah Ankaboot, 40)

Every Verse of the Qur'aan has a Way of Being Recognized, whether it is Linked or Not

There are many similar verses in the Qur'aan. In fact, most of the words in the Qur'aan are short and has many meanings. Its text is beautiful, the words are linked very well, and the words are appropriate. The reality of this will be clarified to every person who ponders a little. It will become clear to him that under every sentence are many more sentences, hidden with treasures of knowledge. He who ponders will find that many books have been written on this knowledge and many rulings have been drawn therefrom.

There is an Arrangement in the Words of the Qur'aan

The speech in the Qur'aan is not spread out. In fact, it has a link and its words are all appropriately joined, just as in the story of Hadhrat Yusuf υ. Despite the length of the story and repeated texts, the texts are still different.

Its rhetorical language is a miraculous sign, a feat achieved by none else. Another fascinating aspect is that the nature of repeated verses is such that it does not cause any boredom in the reciter. (Infact, the opposite is achieved.)

Section 4

The Second Reason of the I'jaaz of the Qur'aan

The second reason for the Qur'aan being a miracle is its unique arrangement and its unparalleled method of speech. It was opposite to the system of arrangement and way of the Arabs. There is a pause at the end of every verse; it brings the link of the speech to an end. An example of it was never found before, nor will the like of it ever be presented. No one will ever be able to present such speech. In fact, looking at its miraculous nature, the minds of people are also left astonished for there is no form of speech, writing or literature that can be presented that is similar to it, whether it is poetry, prose, similes, etc.

The Greatest of Arab Poets could not Call the Qur'aan 'Poetry'

When Walid bin Mughirah heard a few verses from Rasulullaah ε his heart melted and he was very affected. When news of this reached Abu Jahal, he came to Walid and attacked the Divine speech, telling him that it is poetry (in accordance to his baseless belief). Walid said, "By Allaah, is there any among you that has more knowledge of poetry (than I)? Know well, whatever speech is placed before us, it has nothing to do with poetry."

During the days of Hajj, Walid bin Mughirah said in a gathering of the Quraysh, "The caravans of pilgrims will soon come. We should all adopt a unanimous opinion

regarding Muhammad ε because if there is a difference of opinion among us then we will be put to shame. Everyone should unite on one view.” Some people began to say, “We shall call him a famous **soothsayer.**” Walid said, “By Allaah, he is not a soothsayer because he does not speak dumb or foolish things like a soothsayer.” The people said, “Well, We shall call him **mad.**” Walid said, “By Allaah, he can never be mad because his talk is not useless like that of the mad people, nor did his talk involve anyone in whispers.” They said, “Well, we shall call him a **poet**.” Walid said, “By Allaah, he can never be a poet because we are well aware of all the types of poetry, whether they rhyme or not. Moreover, we can also recognize whether a certain form of poetry is good or bad and there is no show of poetry in his speech.” They said, “Well, we shall call him a **magician.**” Walid said, “He does not even have the conviction in blowing into knots.” He then said, “We are helpless; whatever plan we propose, it shows to be lies. Yes, I feel it appropriate that we spread that he is such a magician that places rifts between son and father, between husband and wife and between relatives and that he has become a means of separation between a person and his tribe.” All of them agreed to this and they placed informants on the road of the pilgrims to tell them this about Rasulullaah ε.

Regarding this deed of Walid bin Mughirah, Allaah j revealed the following verses:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا

وَبَنِينَ شُهُودًا

وَمَهَّدتُّ لَهُ تَمْهِيدًا

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا

سَأُرْهِقُهُ صَعُودًا

إِنَّهُ فَكَّرَ وَقَدَّرَ

فَقُتِلَ كَيْفَ قَدَّرَ

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

ثُمَّ نَظَرَ

ثُمَّ عَبَسَ وَبَسَرَ

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ

(Referring specifically to Waleed bin Mughiera, one of Rasulullaah ε's worst enemies, and to all such Kuffaar in general, Allaah says,) Leave Me ***(to deal)*** with the one ***(the Kaafir)*** whom I have created single-handedly…

…and to whom I have granted ever increasing wealth…

…sons who are present with him…

…and for whom I have prepared every type of comfort.

He then wishes that I grant him even more ***(in the Aakhirah)*****.**

Never ***(he shall never receive any good in the Aakhirah)!*** He was certainly opposed to Our Aayaat.

I shall soon make him climb a mountain of Jahannam. ***(Rasulullaah ε said that the mountain refers to a mountain of fire that will take a person in Jahannam seventy years to climb and another seventy years to descend. This will continue forever without any respite.)***

Verily, ***(when Waleed was asked about the Qur'aan)*** he thought ***(about what to say so that the Mushrikeen are not displeased, even though he knew that the Qur'aan was truly Allaah' word)*** and ***(finally he)*** devised something ***(he decided to announce that the Qur'aan was magic and that Rasulullaah ε was a magician).***

May he be destroyed! How does he plot?

May he be destroyed again! How does he plot?

He looked ***(at the Mushrikeen waiting for his reply)…***

…and then frowned ***(to show dislike for the Qur'aan)*** and scowled.

Then he turned away and was proud.

He said, "This is nothing but magic recounted from ***(fables of)*** the past."

"This is nothing but the word ***(ordinary)*** of man."

I shall soon enter ***(cast)*** him into Jahannam.
(Surah Muddathir, 11-26)

In the same way, when Utbah bin Rabi'ah heard the Qur'aan, he addressed his nation and said, "I did not study an

aspect of literature, and leaving it incomplete; I learnt it completely. By Allaah, I have never heard such a speech, nor have I ever read the likes of it before. This is not poetry, not magic, and not soothsaying.” The same is narrated from Nasr bin Haarith.

Regarding Hadhrat Abu Dhar τ accepting Islaam, it is narrated in a Hadith wherein he praises his brother Unays: “I have not seen a poet more studied than my brother Unays. In the era of ignorance, he faced twelve poets and I was one of the twelve (and he won us all). We had to accept defeat. Subsequently, he travelled to Makkah Mukarramah and brought news of the arrival of Rasulullaah ε. I asked, ‘What is the view of the people regarding him?’ He said, ‘The people call him a poet, a soothsayer, and a magician. However, I have heard the talk of soothsayers but there is no soothsaying in it (his speech) and I weighed his speech in accordance to scales of poetry, and my poetry and those of other poets are not like his (speech). By Allaah, he is definitely truthful and those who accuse him are the liars.” (Bukhari, Muslim)

There are many Ahadith narrated in this regard.

In terms of the Qur’aan being a miracle, the two above-mentioned reasons classify it as a miracle, i.e. in terms of conciseness and eloquence and in terms of its unique subject matter and way. The view of the research scholars is that every aspect of it is miraculous and the Arabs cannot face up to it in any way because it is beyond them tp and the clarity of the speech of people cannot bring the like of it.

Most of the research scholars and some of the pious predecessors have said that the Qur'aan being miraculous means that it gathers eloquence and has a unique style. They have brought proof for this explanation, such proof that will be difficult to hear and it is something that will put the heart into distress. The correct view is that which we have previously clarified and this knowledge is definite. Whichever person has acquired perfection in eloquence, whoever has beautified his heart and mind with the science of language and literature, will have no doubt about the truthfulness of our explanation.

Regarding the reasons of the miraculous nature of the Qur'aan, there is difference of opinion among the scholars of the Ahl us Sunnah regarding on what account are the people unable to bring the likes of the Qur'aan? Most of the scholars are of the view that there is a pulling power in the Qur'aan, the words are clear, there is a beautiful arrangement, perfect brevity, a perfect link of words, unique method of explanation, etc. Such good characteristics have been gathered that are beyond human ability, making it impossible for humans to gain the ability for it, similar to raising the dead, changing the reality of a staff (into a snake), and the stones reading (glorifying Allaah), etc.

Shaykh Abul Hasan α explains that bringing the likes of the Qur'aan is from those aspects which are impossible for humans, i.e. if Allaah wants, He can grant this ability, however, Allaah j has not given this ability to anyone, nor will He ever do so. **In summary, Allaah stopped them and**

made them helpless. A group of his companions agreed to this view of his.

In summary, the Arabs were unable to bring the like of this. It is proven through both ways and if it is accepted that this is within the ability of man, then it is the greatest proof. In this case, it will be said to the opposition, “If you are truthful, then bring the like of it and, even if it is possible, if you cannot bring it, then your helplessness will still become clear”. They will be put to further shame because they cannot do something that is not beyond the ability of man. It is therefore apparent that they are basically helpless. If it is something which man has the ability to do, and despite trying, he cannot reach perfection, then this is established proof of his helplessness.

The Humiliating and Disgraced Silence of the Quraysh

They did not mention anything regarding this and they tolerated banishment, killing, and imprisonment. They had to swallow the bitter morsel of disgrace and lowliness, whereas they called themselves big and worshipped themselves. If it was within their ability to challenge the Qur’aan, then they would have never tolerated this disgrace so easily. In fact, they found it very easy to oppose because they could achieve their objective easily through it and they would have cleared themselves through this excuse. Despite having complete power over speech and being the leader of people in

knowledge and literature, they could not bring the like of the Qur'aan to close the mouths of the opposition.[1]

None remained among them who did not make a full out effort in this regard. Who is there that did not try to extinguish the light of the Qur'aan and did not try to bring the like of the Qur'aan and classify it as a general book? However, for such a long time this large group got respite. They did not hinder each other in terms of bringing something opposing the Qur'aan. In fact, they fully encouraged each other, yet they did not find the audacity to lift a foot. When nothing happened, they sat defeated, their tongues were dumb, and locks were placed on their hearts, while a seal was placed on their mouths. In terms of these two characteristics, the Qur'aan is a miracle.

[1] The Quraysh basically possessed certain aspects of character, for none among them made baseless claims, even at the lowest level.

Section 5

The Third Reason for I'jaaz e Qur'aan

Warning about Backbiting

The third reason for the miraculous nature of the Qur'aan (I'jaaz e Qur'aan) is that it gives news of the unseen; it gave news of things before they happened and then those things happened exactly as it informed.

For example, Allaah j said:

لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاء اللَّهُ آمِنِينَ

...When Allaah wills, you *(Sahabah ψ with Rasulullaah ε)* **shall definitely enter the Masjidul Haraam in peace...**

(Surah Fatah, 27)

And:

وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

...after their defeat, *(the Byzantines)* **will again be victorious…**

(Surah Room, 3)

And Allaah j says:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

...so that He may make it overcome all other religions...

(Surah Taubah, 33)

And Allaah j says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* **on earth just as He had made those before them successors. And He will certainly grant** *(great)* **strength to the Deen that He has chosen for them and will certainly replace their fear with peace** *(on condition that)* **they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed.**

(Surah Noor, 55)

In another place, Allaah j says:

إِذَا جَاء نَصْرُ اللَّهِ وَالْفَتْحُ
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

(O Rasulullaah ε!) **When Allaah's help** *(to the Muslims)* **and victory** *(the Conquest of Makkah)* **come…**

…and you see people entering the Deen of Allaah in droves *(in large numbers)***…**

…then glorify the praises of your Rabb *(in gratitude for this great favour)* **and seek forgiveness from Him** *(for any*

*shortcomings in your effort of propagation)***. Without doubt, He is the Greatest Acceptor of repentance.**

(Surah Nasr)

Prophesies of the Qur'aan

All these things happened exactly as they were described. After a few years, Rome gained victory over the Persians. The time also came when people began to accept Islaam in droves and, in the life of Rasulullaah ε, probably the entire Arabian Peninsula was conquered and no place remained where Islaam did not reach. Allaah j made the foundations of the believers firm and strong and the entire world, from east to west, was under the rule of the Muslims.

Regarding this, Rasulullaah ε said, "I was shown the east and the west. My Ummah will reach until where the earth was folded and shown to me."

Allaah j says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Without doubt only We have revealed the Reminder *(the Qur'aan)* **and** *(by various means)* **We shall certainly be its protectors** *(ensuring that it remains unchanged throughout time)***.**
(Surah Hijr, 9)

This became apparent just as was promised, despite the fact that many people have tried to change its verses and

laws. Especially the Qaraamitah[1]; they tried every possible way to cut out and change it. They adopted every trick and used all their abilities to achieve this objective. They tried, but it has been 500 years since the revelation of the Qur'aan (i.e. the time when this book was authored), then too, they were not successful in putting its light out. All praise is due to Allaah.

Allaah j says:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

The band shall soon be defeated (by Allaah's punishment) ***and they will turn their backs and flee*** (as the Kuffaar did in the Battles of Badr and Ahzaab)**.**
(Surah Qamar, 45)

And Allaah j says:

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

Fight them! Allaah will punish them at your hands *(when they are killed)***, will humiliate them** *(when they are imprisoned and defeated)***, will assist you against them, will heal the** *(pain and sorrow in the)* **hearts of the Mu'mineen** *(who suffered at the hands of the Kuffaar)***…**
(Surah Taubah, 14)

[1] A group that attacked the pilgrims, killed them, and stole the Hajre Aswad from the Ka'bah. After many years of fighting, the Hajre Aswad was restored, Alhamdulillaah.

In another place Allaah j says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

It is He *(Allaah)* **Who sent His Rasool ε with guidance and the true religion** *(of Islaam)* **so that He may make it overcome all other religions even though the Mushrikeen detest it.**[1]

(Surah Taubah, 33)

Allaah j also said:

لَن يَضُرُّوكُمْ إِلاَّ أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدُبَارَ ثُمَّ لاَ يُنصَرُونَ

They *(the Jews)* **will never be able to hurt you except for a little bit of harm** *(which they may cause with their statements and insults)*. **If they fight you** *(in battle)* **they shall turn back and flee. Thereafter** *(as well)* **they shall have no assistance.**

(Surah Aal-Imraan, 111)

All these things reached completion just as they were foretold. Furthermore, there are clear verses in which the hidden plots of the hypocrites and Jews were exposed and they were rebuked in the Qur'aan:

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[1] Hadhrat Shah Waliullaah Muhaddith Dehlawi α has written in his famous book, Izalatul Khifaa an Khilafat al Khulafa that this verse is the pillar of the Qur'aan. It has been repeated a number of times in the Qur'aan. Through this, the importance of the verse can be understood. Rasulullaah ε had overcome all religions in the Arabian Peninsula and he placed the responsibility on the Ummah to strive to make this religion overpowering in the entire world.

وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ

(Allaah informs Rasulullaah ε of the hypocrites' plots and that they curse, instead of greeting Rasulullaah ε,)...**and they say to themselves, "***(If what we do is wrong,)* **Why does Allaah not punish us** *(immediately)* **for what we say?"** *(They fail to realise that Allaah is merely giving them time to become deserving of the ultimate punishment of Jahannam.)* **Sufficient for them is Jahannam which they shall enter** *(in the Aakhirah)***. It** *(Jahannam)* **is the worst of places to return to.**
(Surah Mujaadalah, 8)

يُخْفُونَ فِي أَنفُسِهِم مَّا لاَ يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُل لَّوْ كُنتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

...They** (the hypocrites) **hide in their souls what they do not disclose to you** (they hide their hatred for the Muslims and their kufr)**. They say, "If we had any say in the matter** (if our opinion was taken) **we would not be killed here** (at Uhud)**!" Tell them, "Even if you were in your homes, those who were destined to be killed would have emerged towards their resting places** (the places where they are destined to die because whatever Allaah decrees must come to pass)**."** (All this took place at Uhud) **So that Allaah may test what** (sincerity or hypocrisy) **is within your hearts and purify that** (incorrect conviction) **which is within** (or which may enter) **your hearts. Allaah knows what is within the hearts.

(Although Allaah knows what hearts conceal, He exposes it to people through trials and tests in this world.)
(Surah Aal-Imraan, 154)

Addressing the Jews, He says:

وَمِنَ الَّذِينَ هِادُواْ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَـذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُواْ وَمَن يُرِدِ اللّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللّهِ شَيْئًا أُوْلَـئِكَ الَّذِينَ لَمْ يُرِدِ اللّهُ أَن يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ

...And *(those who race towards kufr are also)* **from the Jews, who attentively listen to lies** *(that their scholars tell them)* **and who attentively listen** *(spy)* **on behalf of another nation that have not come to you** *(to pass news to them)***.** *(When two married Jews committed adultery and were required to be stoned to death according to Jewish law, their tribe sent some Jews to Rasulullaah ε, hoping that he may pass a lighter sentence on them. Referring to this incident, Allaah says,)* **They** *(the Jews)* **change words** *(of the Torah that pass the sentence of stoning to death)* **from their places** *(so that it may not apply to them)* **and say** *(to those stating the case to Rasulullaah ε)***, "If you receive this** *(a sentence by which the couple will not be stoned)* **then accept it and if you do not receive it, then beware** *(and do not accept it)***." Whoever Allaah desires to test** *(by allowing him to be misled)***, you shall never be able to assist him against** *(the punishment of)* **Allaah. These are the ones whose hearts Allaah does not intend to purify** *(from kufr and sin)***. For**

them shall be humiliation in this world and an awful punishment in the Aakhirah.
(Surah Maa'idah, 41)

In one place, Allaah j opens the veils of the trickery/plotting of the Jews:

مِّنَ الَّذِينَ هَادُواْ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللّهُ بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً

Some of the Jews alter *(distort)* **words** *(of the Torah that describe Muhammad ε)* **from their context and say** *(to Rasulullaah ε)*, **"We hear** *(your command with out ears)* **and we disobey** *(the with out hearts)***", "Listen without being made to listen** *(to hear anything good)***" and "Raa'inaa"** *(this word has a good and an evil meaning, see verse 104 of Surah 2)*, **twisting their tongues and mocking the Deen. If only they had said, "We hear and we obey!" "Do listen!" and "Undhurna** *("Consider us", see Surah 2, verse 104)*,**" it would have been better for them and more proper. However, Allaah has cursed them because of their kufr, so only a few of them have Imaan** *(only those who became Muslims)*.
(Surah Nisaa, 46)

The promise that Allaah made on the day of Badr and that which the Muslims believed in happened exactly in this way:

وَإِذْ يَعِدُكُمُ اللّٰهُ إِحْدَى الطَّائِفَتِيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللّٰهُ أَن يُحِقَّ الحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

(Remember the time) **When Allaah promised you** *(Muslims)* **that one of the two groups** *(either the caravan or the Mushrikeen army)* **will certainly be yours and you wished that the one without strength** *(the caravan)* **be yours** *(rather than fighting a heavily armed army)*. *(On the contrary,)* **Allaah desired that the truth** *(of Islaam)* **be established** *(be recognised)* **as the truth** *(so that the Kuffaar would know that the Muslims are a force to be reckoned with)* **by His decree** *(as He had predestined)* **and that the roots of the Kaafiroon be cut.**
(Surah Anfaal, 7)

Allaah j states in another place:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We are enough for you against those who ridicule…
(Surah Hijr, 95)

The End Result of those who mocked the Qur’aan

When this verse was revealed, then Rasulullaah ε gave glad tidings to the Sahabah ψ that Allaah j will suffice for them from the mocking of the enemies. There were a few who would mock Rasulullaah ε in Makkah Mukarramah. They would not only stop people coming to Rasulullaah ε,

but they would make great effort to harm him in some way or the other. Finally, Allaah j destroyed all of them.

On this occasion, Allaah j said:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللّٰهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ

...Allaah shall protect you from the people *(and they will be unable to kill you)*. **Surely Allaah does not guide the nation of Kaafiroon.** *(Rasulullaah ε therefore conveyed the complete message of Islaam.)*
(Surah Maa'idah, 67)

All happened as Allaah said it would and Rasulullaah ε was protected from the evil of those who love evil. They tried every way to harm him, but it was in vain. Countless more narrations of this type are found in the authentic hadith narrations.

Section 6

The Fourth Reason of I'jaaz e Qur'aan

Information from Previous Times

The fourth reason behind the miraculous nature of the Qur'aan is that all the information regarding the destruction of nations and old Shari'ahs – which the scholars of Ahl al Kitab know very little about and they spent their lives in research and seeking its knowledge – was revealed to Rasulullaah ε as though it had just occurred. This information is now part of the books of these researchers,

exactly as it was given to Rasulullaah ε. Those who were true scholars and had a nature of loving justice accepted the authenticity and truthfulness of the explanation of Rasulullaah ε because they knew that Rasulullaah ε was unlettered. Rasulullaah ε did not learn how to read and write, he did not go to a primary school to seek knowledge, he never participated in any gathering of scholars, nor did they ever pass his eyes. It was obvious to them if he acquired munificence from a certain scholar. In summary, they were fully aware of the life of Rasulullaah ε.

Most of the people of the Ahl Kitab would ask Rasulullaah ε about the previous nations and Rasulullaah ε would recite the verses of the Qur'aan and inform them and advise them. He would mention the incidents of the Ambiyaa υ like Hadhrat Musa υ, Hadhrat Yusuf υ and his brothers treatment towards him, the incident of the people of the cave, Dhul Qarnayn, Hadhrat Luqmaan υ's advice to his son. Similarly, he would explain about the creation of the earth and he would also mention things that were part of the Tauraat, Injeel, Zaboor, the scriptures of Ibraaheem υ and the scriptures of Musa υ.

The people of the book that had the slightest justice in them could not belie it. In fact, they would verify what Rasulullaah ε said. Those whom Allaah helped brought Imaan and became worthy of eternal mercy. However, there were countless wretched people who denied and rejected.

The Jews and the Christians would show complete enmity for Rasulullaah ε, they would belie him all the time, and they would always be plotting against him. However, when Rasulullaah ε presented complete proof against them from their very own books, the books that they thought were baseless, they would be ashamed and made restless. They would wilfully enquire about the previous messengers, stories, hidden knowledge, and stories of old, and even that which they forgot. Rasulullaah ε would inform them of that which was mentioned in their own books, just as they asked Rasulullaah ε about the soul and what it is. They asked about Dhul Qarnayn, they asked about the people of the cave, they asked about Hadhrat Isa υ and about stoning. They asked about what Hadhrat Ya'qub υ made Haraam upon himself. They also asked which animal was it that was pure and Halaal for the Bani Israa'eel but was made Haraam because of their stubbornness.

Allaah j says in the Qur'aan:

ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا

...*(What was previously mentioned)* **This is their description in the Torah. Their description in the Injeel** *(Bible)* **is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer.** *(Allaah has nurtured the Sahabah ψ in this manner)* **So that the Kuffaar may be enraged by them**

(because of their animosity for Islaam and for the Sahabah ψ). **Allaah has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.**

(Surah Fatah, 29)

Besides this, how many other things they would ask about and Rasulullaah ε would inform them after coming to know through revelation. No information was given regarding this that they could deny. In fact, most of them accepted Rasulullaah ε as the truthful Rasul when he informed them and they verified him ε and openly attested. The Jews only opposed Rasulullaah ε out of stubbornness, as was the case with the people of Najraan, Ibn Suriyya, Akhtab's sons etc. (Bukhari, Muslim).

If someone mocked and said that this is not present in our books as he ε has explained, but it is the opposite, then they were requested to present proof for their claim.

قُلْ فَأْتُواْ بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ
فَمَنِ افْتَرَىَ عَلَى اللّهِ الْكَذِبَ مِن بَعْدِ ذَلِكَ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ

...Say, "Bring the Torah, and read it to us if you are truthful *(in your claim that camel meat was forbidden for Ibraheem υ)*.**"** *(The Jews could not prove this from their Torah.)*

Whoever invents a lie about Allaah after this *(after it has been made clear that camel meat was not forbidden during*

the time of Ibraheem υ), **then these are indeed the unjust ones** *(for lying about Ibraheem υ)*.
(Surah Aal-Imraan, 93-94)

The Mischief of the Jews

On countless occasions, Rasulullaah ε said to the unfortunate Jews, to bring forth from their books proof that what he said was wrong. Some of them would then attest to what they had previously denied (that Rasulullaah ε is truthful). However, some of them were so evil that they would use their hands and cover the portions of their books in which it (the truth) was written (so that they could change the subject matter into something else). This mischief disgraced them even more. They could not present anything from the previous scripture that was contrary to the speech of Rasulullaah ε. Not something authentic, neither something weak. On such occasions, Allaah j said:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَن كَثِيرٍ قَدْ جَاءكُم مِّنَ اللّهِ نُورٌ وَكِتَابٌ مُّبِينٌ
يَهْدِي بِهِ اللّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلاَمِ وَيُخْرِجُهُم مِّنِ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

O People of the Book! Undoubtedly Our Rasool *(Muhammad ε)* **has come to you, exposing** *(explaining)* **to you much of the Book** *(Torah and Injeel)* **that you used to conceal and overlooking much** *(of what you concealed so that you are not made to feel too embarrassed)*. **Without doubt there has come to you from Allaah a light**

(Muhammad ε with the message of guidance) **and a clear Book** *(the Qur'aan)***…**

…by which Allaah guides to the paths of peace those who seek His pleasure, and removes them from a multitude of darkness into light by His order; and guides them to the straight path *(of eternal salvation)***.**
(Surah Maa'idah, 15-16)

Section 7

The Fifth Reason of I'jaaz e Qur'aan

The Jews are given the Command to Desire Death

There is no scope for doubt or reservation at the four reasons behind the miraculous nature of the Qur'aan that were explained in the previous sections. There are other reasons behind the miraculous nature of the Qur'aan as well. One of them is that if a nation is commanded to do something and it is then stated that they will never be able to do it; they are truly never able to do it after this announcement is made. For example, Allaah j says:

قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الآَخِرَةُ عِندَ اللّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ
وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللّهُ عَلِيمٌ بِالظَّالِمينَ

Say, "If the home of the Aakhirah *(Jannah)* **is entirely for you only and for no one else** *(as you claim)***, then wish for**

death if you are truthful.” *(If you really believe that Jannah is only for you, why do you not wish for an early death so that you can reach Jannah sooner? If your claim is true, why do you fear death?)*
However, they shall never wish for death because of the *(evil)* **acts** *(such as rejecting Muhammad ε)* **that their hands have sent ahead** *(to the Aakhirah)***. Allaah has perfect knowledge about the oppressors** *(the Kaafiroon. Allaah will therefore punish them for their kufr)***.**
(Surah Al-Baqara, 94-95)

In the Tafseer of this verse, Abu Ishaaq α explained that the last word is proof because together with Allaah j giving the Jews the command to desire death, He immediately says that they will never desire death. As a result, none among the Jews ever desired death.[1]

Rasulullaah ε said, “By Allaah, in Whose control the life of Muhammad is, whoever has such a wish, his life will be taken away the moment he says it and he will go into the mouth of death. (Ahmad)

Allaah has prevented them from desiring death so that the truthfulness of Rasulullaah ε can be acknowledged and the authenticity of the revelation that comes to him can be

[1] This challenge of the Qur’aan is present for the Jews today as well. If they had their true ability and firm links with their views, then they would have definitely tried to prove this challenge as false. However, this challenge of the Qur’aan stands until today and it will remain until Qiyaamah.

unanimous. **For this reason, no Jew desired death. Instead, they tried a great deal to falsify Rasulullaah ε.** They could not do this because only what Allaah j wants happens. In this way He showed the complete nature of the miracle of Rasulullaah ε and established proof against them.

Abu Muhammad al Asili α said, "On the day that Allaah j gave this command to Rasulullaah ε, leave alone any group of the Jews, not a single individual took this route of hoping (for death), and none of them accepted the challenge. There is nothing hidden in this challenge. Whoever wants, he can test it out even today and see.

The verse of *Mubaahala* is also of this type; the priests of Najraan proudly came to Rasulullaah ε and refused to accept Islaam, so Allaah j revealed the verse:

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللّهِ عَلَى الْكَاذِبِينَ

Whoever disputes with you *(O Muhammad ε)* **concerning this** *(concerning the incident of Isa υ)* **after the knowledge** *(revelation)* **has come to you, then say to them, "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall** *(collectively)* **pray sincerely** *(to Allaah)* **and place Allaah's curse on the liars."** *(When Rasulullaah ε invited a Christian delegation to Mubaahala, they declined because they*

realised that they stood no chance against a Nabi of Allaah.)
(Surah Aal-Imraan, 61)

Although they were not happy to give Jizya they accepted it but they did not make the Mubaahala with Rasulullaah ε. The reason for this was that one of their priests named Aaqib addressed his nation and said, “Whenever a Nabi called his nation for Mubaahala, no small or big person of that nation is saved, i.e. they will all be destroyed.” (They knew that they were the liars that Allaah’s curse would have falled upon and did not enter into Mubaahala.)

Allaah j revealed:

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

If you are in doubt about what We have revealed to Our bondsman *(if you doubt that the Qur'aan which was revealed to Muhammad ε is from Allaah)***, then produce even a single Surah** like **any in the Qur'aan** *(something that can match the eloquence, the beauty, the style and the prophecies of the Qur'aan)***. And** *(you are also at liberty to)* **call your witnesses** *(your helpers and deities)* **besides Allaah if you are truthful** *(stand up to this challenge if you feel that you are truthful in your claim that Muhammad ε was the author of the Qur'aan. If your claim is correct, you*

will easily be able to compose something equal if not superior because Muhammad ε was an untutored person). **If you cannot accomplish** *(do)* **the feat** *(of producing a Surah like one in the Qur'aan)*, **and you will never be able to do so, then fear that Fire** *(which you are soon to enter)*, **the fuel of which is** *(Kuffaar)* **men and stones** *(including their idols)*. **It has been prepared for the Kaafiroon** *(who will be punished there regardless of whether they feared it or not)*.

(Surah Al-Baqara, 23-24)

Just as Allaah had informed that they will not be able to bring the likes of the Qur'aan, it happened exactly that way; they were unable to bring the likes of the Qur'aan.

Although the subject matter of this verse deals with the unseen, but because there is a challenge to the Kuffaar and they were helpless, that is why it is mentioned here.

Section 8

The Sixth Reason of Ijaaz e Qur'aan

The sixth reason behind the miraculous nature of the Qur'aan is that it has awe and majesty. Due to its honour, it comes over the hearts of the reciters and listeners. This was very difficult for those who belied the Qur'aan and they went to great lengths to stay away from listening to it. When the sound did fall on their ears, their dislike for it increased. Allaah j also mentioned that they disliked reciting it.

Rasulullaah ε said, “The Qur’aan is very difficult upon the one who dislikes it because this book differentiates between truth and falsehood.”

As for the believers, the awe and majesty of the Qur’aan comes over their hearts when they read or hear it. Their hearts incline towards it and verification for it rises from the bottom of their hearts, along with joy and happiness. Allaah j states about this condition of the believer:

تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاء وَمَن يُضْلِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

...The bodies of those who fear their Rabb shiver with it *(the Qur’aan)*, ***after which their hearts and bodies soften to Allaah’s remembrance*** *(causing them to do good deeds)*. ***This is Allaah’s guidance, with which He guides whoever He wills. There can be no guide for the one whom Allaah sends astray.***
(Surah Zumar, 23)

And Allaah j says:

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

If We have to reveal this Qur'aan to a mountain *(and grant it understanding of the Qur'aan without the barrier of carnal desires)*, **you will see it humble itself and shatter out of fear for Allaah. These are examples that We relate**

to people so that they reflect *(about their personal conditions)***.**
(Surah Hashar, 21)

This verse is clear proof that the type of awe that **comes over a person who hears or reads it without knowing it's meaning** is a speciality of the Qur'aan.

Another incident is narrated where a Christian passed a person who was reciting the Qur'aan. The Christian was awed and stood up and cried. Someone asked the reason for crying and he replied, "The awe of this speech and the link of the speech causes me to cry and this is the awe and majesty of the Qur'aan which the creation attest to before becoming Muslim and after becoming Muslim." Some entered the fold of Islaam and some others remained on their ways.

In Bukhari and Muslim, Hadhrat Jubayr Ibn Mut'im τ narrates (the incident before he accepted Islaam): "Once, during Maghrib Salaah, my heart was on the verge of flying to Islaam when Rasulullaah ε was reciting the verse:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ
أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ
أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ

Or ***(if they refuse to believe in Allaah Who created them, then)*** were they created without a creator or are they ***(under the misconception that they are)*** creators themselves?

Or ***(if it were not Allaah Who created everything as they say, then)*** did they create the heavens and the earth? The fact is that they have no conviction ***(no faith in the fact that Allaah is the One Creator and Ilaah)*****.**

Or are the treasures ***(bounties)*** of your Rabb with them ***(in their control)*** or ***(if they do not have complete control)*** do they possess authority ***(to distribute Allaah's bounties as they please)*****? *(Since the Kuffaar have no say in the distribution of Allaah's favours, they have no say in who should be Allaah's Nabi and therefore have no right to object to Allaah's choice of Ambiyaa.)"***
(Surah Toor, 35-37)

654. Another narration states: "When the first spark of Islaam entered my heart, it was on this occasion. (Bukhari)

The recitation of HaaMeem as Sajdah and Utbah placing his hand on the mouth of Rasulullaah ε out of fear.

It is narrated about Utbah bin Rabi'ah that he asked Rasulullaah ε about the verse that his nation was differing about, so Rasulullaah ε recited:

حم
تَنزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ
كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ
بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ
وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ
حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ

وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاء لِّلسَّائِلِينَ

ثُمَّ اسْتَوَى إِلَى السَّمَاء وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ اِئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاء أَمْرَهَا وَزَيَّنَّا السَّمَاء الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

HaaMeem *(Only Allaah knows the correct meaning of these letters)***.**

(This Qur'aan is) **A revelation from the Most Compassionate, the Most Merciful.**

(This Qur'aan is) **A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge.**

(It is) **A carrier of good news** *(for the Mu'mineen)* **and a warner** *(for the Kuffaar)***. However,** *(instead of listening to the warnings)* **most of them turn away and do not listen** *(They have no interest in accepting the truth)***.**

They *(the Kuffaar)* **say** *(to the Ambiyaa and those who call them to Imaan)***, "Our hearts are veiled from what you call**

us towards *(we do not understand you)* **and there are props in our ears. There is also a barrier between you and us, so do** *(as you please)***, we shall do** *(as we please)***.”**

Say (to them, O Rasulullaah ε)***, “***(I cannot force you to accept because) ***I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction*** (Jahannam) ***be to the Mushrikeen…”***

“…who do not pay Zakaah and who disbelieve in the Aakhirah.”

“(On the other hand) ***There shall certainly be an everlasting reward*** (Jannah) ***for those who have Imaan and who do righteous deeds.”***

Say, “Do you people really disbelieve in, and ascribepartners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe.” *(How can you not regard Him to be your Rabb when none other has powers similar to His?)*
And *(in addition to all of this)* **Allaah has** *(also)* **placed mountains on the surface of the earth, blessed the earth** *(so that it may produce food)***, and stipulated the earth’s provisions** *(all this and the creation of the earth took place)* **in four complete days;** *(this is sufficient as a reply)* **for those who question** *(you about the creation of the earth).*

Thereafter, Allaah turned *(His attention)* **to the sky, which was smoke, and said to it, as well as to the earth, “Come to Us** *(submit to Us)* **willingly or unwillingly.” Both replied, “We shall come willingly.”**

Within two days, Allaah then made them *(the skies)* **into seven skies, and issued a suitable command to** *(the angels occupying)* **each sky. Allaah decorated the sky of the world with lanterns** *(stars)* **and made them a means of protection** *(to be used to pelt the Shayaateen who attempt to eavesdrop on the conversations of the angels)*. **This is the decree of the Mighty, the Wise.**

If they *(the Kuffaar)* **turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud."**

He α reached this point and Utbah placed his hand on the blessed mouth of Rasulullaah ε, stated his family relation, said, "Enough, enough."

Another narration states that Rasulullaah ε carried on reading and Utbah rested with his hands on his own back, listening. When Rasulullaah ε reached the verse of Sajdah, he ε prostrated while Utbah thought about what reply to give. Utbah then went to his family and did not come out of his home for a number of days; so long that people started coming to him. He said to those that came, "I am excused from speaking to you because I heard something from Rasulullaah ε which my ears have not heard. I do not understand what reply to give."

Those who made the unsuccessful attempt at trying to challenge the Qur'aan were overwhelmed with the awe of the Qur'aan so completely that they abandoned their intentions.

It is narrated that one of the famous writers of his time, Ibn Muqaffa', intended to write something and a child passed by while reciting:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءكِ

The order was issued** (from Allaah)**, "O Earth! Swallow your water."...
(Surah Hood, 44)

Upon hearing this he immediately abandoned his evil intention and erased whatever broken words he had written, saying, "I testify that it is not possible to challenge this book because this is not human speech."

This was the case despite Ibn Muqaffa being the most eloquent of his time.

Another narration states that **a person passed by Yahya bin Hakam Al Ghazzaal in Andalus. He was accepted as the master in literature of his time.** With the intention of levelling objections, he studied Surah Ikhlaas and such fear came over him that he left this intention. He said that he immediately repented and stopped his evil thinking.

Section 9

Seventh Reason of Izaaz e Qur'aan

The Qur'aan will Remain as Long as the World Remains

One of the reasons behind the miraculous nature of the Qur'aan is that it will remain as long as the world remains,

i.e. as long as the world remains in existence, the Qur'aan will remain established because Allaah j has taken responsibility to protect it Himself:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Without doubt only We have revealed the Reminder *(the Qur'aan)* **and** *(by various means)* **We shall certainly be its protectors** *(ensuring that it remains unchanged throughout time)***.** *(Surah Hijr, 9)*

And:

لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

No falsehood can approach it from the front or from the back *(from any direction)***. It is a revelation from the Wise, Who is Most Worthy of praise.** *(The Qur'aan can therefore never be altered or corrupted in any way.)*
(Surah HaaMeem Sajdah, 42)

The nature of the miracles of the Ambiyaa υ were such that as the time of the Nabi passed, the miracle he came also faded away and only information about their miracles remained. However, the greatest miracle of Rasulullaah ε is the Qur'aan; it contains countless signs and is a conglomeration of miracles and from the time of its revelation until today, it stands established. Currently, over

five hundred years have passed in this manner[1]. It stands as proof today and, although there are masters of language and eloquence present in the world, it is impossible to challenge or oppose it. There are countless among who denied the Being of Allaah or opposed the Deen of Muhammad ε, but none of them had the ability to challenge it. There is no narration stating such and those who tried, their effort was in vain. Furthermore, it is narrated that whoever made such an intention was disgraced and he had to turn back from his intentions.

Section 10

Eight Reason of Ijaaz e Qur'aan

There is an Increase in Enjoyment upon Repetition

The pious predecessors and the leaders of the Ummah have explained countless reasons behind the miraculous nature of the Qur'aan. **One of them is that the reciter or listener never tires.** In fact, the more that is recited, the more sweetness is felt in his heart. The more it is repeated, the more his interest and enthusiasm increases. A poet says, 'The pain increased as the medication increased.'

Can an example of another book like the Qur'aan be presented? No matter how eloquent another book is, it will

[1] Five hundred years passed when this book was written; the current time since the revelation of the Qur'aan is more than fourteen hundred years. Subhanallaah, the Qur'aan and its Miracles are indeed forever.

be felt to be a burden when repeated often and the nature of a person will tire from reading it again.

This is contrary to the Qur'aan. The joy experienced when reading it in seclusion and the contentment from worry attained can never be acquired from any other book. People have made an added effort to sing their books in the hopes that there could be some vigour created in their bodies/nature.

Rasulullaah ε praised the Qur'aan thus: "It does not become old by reading it repeatedly. Its advises will never end, the strange aspects of it will never be destroyed, it is something that differentiates between truth and falsehood. This is not something to amuse the heart or some joke. The scholar is never satisfied when pondering over it. It can never be made to follow the carnal desires of someone, nor can a difference of dialect place doubt in it. Upon hearing it, the Jinnaat claimed, 'Indeed we have heard a strange Qur'aan, that which guides towards guidance'."

An Endless Treasure of Knowledge and Recognition

One reason behind its miraculous nature is that it encapsulates knowledge and sciences. The Arabs were not aware of this information and Rasulullaah ε especially was not aware of it before Nubuwwah, nor did he ε preoccupy himself with it. The scholars of previous nations could also not encapsulate this knowledge and sciences. From their writings, not a single one has subject matter similar to that of

the Qur'aan. This is the outstanding characteristic of the Qur'aan that it has gathered the knowledge of all the previous Shari'ahs and presented it through logical proofs. It refuted the baseless thoughts of the deviated groups with clear proofs. Its words and meanings are totally clear. Thousands of intelligent people wanted to be coloured in its colours but they were not successful.

Allaah j said:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Does the One Who created the heavens and the earth not have the power to create others like them? Why not? (He can create millions more because) ***He is the Prolific Creator, the All Knowing.***

(Surah Yaaseen, 81)

And He said:

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Say, "The One Who gave life to it the first time (when He created it) ***will revive it. He has knowledge of all things."***

(Surah Yaaseen, 79)

And He said:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

If there were other Aaliha besides Allaah in the heavens and the earth, the *(system of the)* ***two would be in chaos***

*(because no two or more persons can think the same. Had there been many gods, each would have different opinions when running the system of the universe. It would therefore be impossible to see the system of the universe functioning as perfectly and flawlessly as it does. The finely tuned manner in which everything occurs makes it apparent that there is only One Allaah in control of everything)***. Allaah, the Rabb of the Arsh, is Pure from** *(not in need of)* ***what*** *(gods)* ***they ascribe*** *(as His equals)***.**

(Surah Ambiyaa, 22)

Together with this, the Qur'aan informs of the conditions of the previous Ambiyaa', the stories of previous nations, advises, information about the Aakhirah, good characteristics and etiquettes, and it contains within itself and the explanation of everything is found in it. As Allaah j says:

مَّا فَرَّطْنَا فِي الكِتَابِ مِن شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

Every creature on the earth and every bird flying with its two wings are nations *(communities)* **like yourselves** *(because Allaah has also predestined their sustenance and their experiences)***. We have not omitted** *(to record)* **anything in the Book** *(the Lowhul Mahfoodh)***. Then** *(after passing their lives in this world)* **they** *(all creatures, birds, etc)* **shall be gathered to their Rabb** *(on the Day of Qiyaamah when even oppressive animals will be made to compensate for their oppression)***.**

(Surah An'aam, 38)

And He said:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ وَلَئِن جِئْتَهُم بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ

We have undoubtedly explained every type of excellent subject for people in this Qur'aan *(so that they may understand Towheed)***.** *(However, the Kuffaar are so stubborn that even)* **If you bring to them an Aayah** *(miracle)***, the Kuffaar will definitely** *(reject it and)* **say, "You are merely people of falsehood."**
(Surah Room, 58)

In another place, Allaah j says:

"...We have revealed the Book *(the Qur'aan)* **to you that explains all things to you and which is guidance..."**
(Surah Nahl, 89)

Rasulullaah ε said that Allaah j made the Qur'aan an admonisher, a guide, one that informs about previous nations, one that informs about the past and the future, and one that decides between people. It does not mind being read repeatedly and the strange aspects of it never end. This is the truth; it is not amusement or play. He who speaks according to it, speaks the truth and who decides according to it, decides with justice. He who distributes according to it, he has distributed justly and will be successful. He who chooses it, has found the straight path. If a person sought guidance from something else, acquired guidance, know well that he is misguided. He who accepts the command of something else, it will break his neck. This is a book of advice and wisdom.

This is a clear light. It is the firm promise of Allaah. It is something that cures.

It is a clear path for the one who holds firmly to the rope of Allaah. It is the promise of Allaah that he is on the straight path and it is a means of salvation for the one who follows it. There is no key in it that can be taken out, nor does its balance sway to any side, that if someone practices on it, he will fall on the wrong path and the punishment of Allaah will come upon him. Its strange aspects will never end, nor will this book become old by reading it.

Hadhrat Abdullaah bin Mas'ood τ narrates that there is no difference of opinion in it, nor can any fault be found in it. It has news of the past and the future.

One Hadith Qudsi states that Allaah j said to Rasulullaah ε, "I shall reveal a new Tauraat to you, through it, the blind will see, the deaf will hear, and those upon whose hearts there is a lock, it will open. It has springs of knowledge, understanding of wisdom and the spring of the hearts."

Hadhrat Ka'b τ narrates from Rasulullaah ε that: "Hold firmly onto the Qur'aan because it is filled with the light of intelligence, understanding, and wisdom."

Allaah j says:

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

Verily this Qur'aan relates to the Bani Israa'eel most of the matters about which they differ
*(disagree and quarrel about)***.**
(Surah Naml, 76)

And Allaah j says:

هَـذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

This *(Qur'aan)* **is a discourse for** *(an address to)* **mankind,** *(a means of)* **guidance and a lesson for those with Taqwa** *(because those without Taqwa do not want to take heed)***.**
(Surah Aal-Imraan, 138)

In summary, this book has a treasure of comprehensive words with great meaning that far outweigh the previous books **despite the previous books having much more words.**

One of its miracles is that even if there is a single proof in it, and then whatever is proven through that particular proof, will also be found in this book. It is in this way that the arrangement of the Qur'aan has an excellent compilation and link, eloquence, commands, prohibitions, and promises. As a result, the one who recites a single Surah will find all the above-mentioned aspects and proofs. It is short and comprehensive, arranged in such a unique way that was not found in any society before, not even in prose form. It is very easy for the human nature to accept poetry arranged so. The heart memorizes it easily and the ears accept it immediately. People quickly and naturally incline to its excellent arrangement.

The Miracle of Memorization

Another reason behind the miraculous nature of the Qur’aan is that it is very easy to learn and memorize. Furthermore, it has been made very easy for the reciters to recite.

Allaah j said:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

Undoubtedly We have made the Qur'aan simple to take lesson from ***(to understand)****, so is there any who will take lessons?*
(Surah Qamar, 17 and 40)

Countless nations have come and gone but, besides the Ummah of Muhammad ε, **there was no person of another nation that memorized their entire book.** Allaah has made it so easy to memorize the Qur’aan that even children can memorize it in a short time.

Another reason behind the miraculous nature of the Qur’aan is that some parts of it are similar to others. It enhances its compilation and beautifies its arrangement. It moves very seamlessly from one chapter to the next, smoothly moving in difference of meaning. One Surah contains commands, prohibitions, information, promises, warnings, proof of Nubuwwah, tauheed, encouragement, etc. it is all explained with no disorder. If it were some other speech, then there would have been a difference in the strength of the speech. One would have tired from it and the

link in the words would be broken; for example, if you look at Surah Saad carefully, you will find information about the disbelievers, their wretchedness, and incidents of the previous nations; then the people who belie Rasulullaah ε have been warned from destruction, they were admonished for being astonished at the divine word revealed to Rasulullaah ε. It then mentions the disbelief of their leaders and the jealousy they showed. They were said to be lowly and disgraced. They were warned about being disgraced in this world and in the Aakhirah and they were reminded that when the previous nations belied their Ambiyaa' υ they were destroyed and they were warned against following the previous nations, for the same thing will be done to them (if they do so). Then it was emphasized upon Rasulullaah ε to be patient regarding the difficulty given by the disbelievers and he was consoled that the same thing was done to the previous Ambiyaa υ. Dawud υ and other Ambiyaa were then mentioned.

The beautiful way in which such abundant subject matter was gathered can only be a clear proof of the miraculous nature of the Qur'aan.

This and many other aspects of the Qur'aan are proof of the miraculous nature of the Qur'aan. Besides this, there are many more reasons that the scholars have explained but most of them deal with aspects of eloquence. We did not feel it appropriate to mention it here because it is better to mention it in the field of eloquence. There are countless reasons which we have mentioned from the Imams of Deen but they

are not mentioned as part of the I'jaaz e Qur'aan because they have been mentioned as part of the virtues and special aspects. We suffice on the aspects of I'jaaz e Qur'aan that we have explained. It is more appropriate to mention the other reasons as part of the specialties and strange aspects – such unique and strange aspects that never end and Allaah is the One Who gives Divine ability.

Section 11

The Splitting of the Moon and the Sun Stopping

Allaah j says:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ
وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

Qiyaamah has drawn close and the moon has been split ***(by Rasulullaah ε in Makkah when the Mushrikeen requested him to perform this miracle).***
(However, the Mushrikeen are so stubborn that even) If they see any Aayah ***(a miracle demonstrating Allaah's great power)*** they turn away and say that it is magic that will soon vanish.
(Surah Qamar, 1-2)

In this verse, Allaah j mentioned the splitting of the moon using the past tense verb, and He has explained that the disbelievers turned away from this miracle. All the Mufassireen of the Ahl us Sunnah wal Jama'ah are unanimous that this incident took place in the following way:

Hadhrat Abdullaah bin Mas'ood τ narrates, "In the blessed era of Rasulullaah ε, the moon was split into two. One part was above the mountain and the other part was below and Rasulullaah ε said, *'Bear testimony.'"* (Bukhari, Muslim)

The narration of Mujaahid states, "We were with Rasulullaah ε" and **the narration from A'mash states, "We were in Mina".** (Bukhari, Muslim)

This Hadith is also narrated from Hadhrat Ibn Mas'ood Al Aswad. He states that he saw the two parts of the moon between the mountains. (Ahmad)

Masrooq narrates from Ibn Mas'ood τ that the miracle of the **splitting of the moon took place in Makkah Mukarramah.** He also explained that the Quraysh said at the time, "Ibn Abi Kabsha[1] (Rasulullaah ε) has done some black magic". (Bukhari)

One of the people said, "If Muhammad ε has done black magic on the moon, then it is not possible that the entire earth sees it. Therefore, we shall ask those coming from the other cities if they saw the moon being split into two or not." They then asked the people who came from other cities and they replied that they had seen the splitting of the moon.

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[1] Abu Kabsha is the nickname of the husband of Halima As-Sa'idya, the foster mother of Rasulullaah ε. The disbelievers used to call Rasulullaah ε 'the son of Abu Kabsha' because of that.

Samarqandi α narrates from Dahhaak: “Abu Jahal said, ‘Black magic has been done. Therefore, send people to far off localities and ask them whether they saw the same or not.’ (They did this and) The people explained, ‘We saw that the moon was split into two’. The disbelievers then mocked, saying. ‘This is great black magic that has come from a long time ago’.”

Hadhrat Abdullaah bin Mas’ood τ also narrated this from Alqamah bin Qays. It is as though these four have narrated from Abdullaah. This incident is narrated in the same way from other Sahabah besides Hadhrat Abdullaah bin Mas’ood τ. Among them are Hadhrat Anas τ (Bukhari, Muslim), Hadhrat Ibn Abbaas τ (Muslim), Hadhrat Ibn Umar τ (Muslim), Hadhrat Hudhayfah τ, Hadhrat Ali τ and Hadhrat Jubayr bin Mut’im τ (Tirmidhi).

Hadhrat Ali τ narrates: “We were with Rasulullaah ε when the moon was split into two”.

Hadhrat Anas τ narrates that the people of Makkah asked Rasulullaah ε for a sign, so Rasulullaah ε showed them the moon being split into two. **One part went to Hira and the other part went in the other direction.**

Qatadah τ narrates the same incident from Hadhrat Anas τ.

The narration that Ma’mar narrated from Hadhrat Qatadah τ is that Rasulullaah ε showed the the moon being split on two occasions and then this verse was revealed:

“Qiyaamah has drawn close and the moon has been split *(by Rasulullaah ε in Makkah when the Mushrikeen requested him to perform this miracle)* (Surah Qamar, 1).

Jubayr bin Mut’im’s son narrated from him and Jubayr bin Muhammad narrated from him. Ubayd bin Abdullaah bin Utbah narrated from Hadhrat Ibn Abbaas τ. Mujaahid narrated from Hadhrat Ibn Umar τ and Abdur Rahman bin Sulami and Muslim bin Abi Imraan Azdi narrated from Hadhrat Hudhayfah τ.

A Doubt and Its Reply

Most of the chains of this narration are authentic and they are narrated clearly with their meaning. In the presence of these realities, we should not turn to any baseless objections at all, for example, if someone says that the moon was split into two, then all the people of the earth would have seen it. This thought is totally incorrect because all the people living on earth do not look at the moon all the time. Yes, if there is a narration stating that all the people were informed of this command before time and then they did not see the moon being split into two, then it would be deserving of attention. Is there any narration like this? The testimony of some people cannot be criticized to be false because it cannot be proof against us as the moon is not seen the same all over the world. If the moon is seen on one side of the world, it will obviously not be seen on the other side. Moreover, if there is a mountain between a nation and the moon, or it is difficult to see the moon due to the weather, or a partial eclipse of the moon is some areas obscures it from sight, etc. The masters

of the field claim to understand this issue well but the decision are with the One Who possesses great knowledge.

Furthermore, the miracle of the splitting of the moon took place at night and the general practice of the people is to stop all worldly activities, close their homes, and sleep. At such a time, the only person that will look to the sky is the one who has some need or necessity, or some worry keeps him occupied.

There are also countless cities in which there is no solar eclipse. How many people in these places hear it from others? How many do not get to know? At the same time, even if news reaches the general public from reliable sources regarding the strange occurrences of the skies, their attention and interest does not even wander in that direction and they remain completely uneducated regarding these occurences.

The Sun Stopping

Tahawi narrates with two chains of narration from Asma' bint Umays ρ in his book 'Mushkil ul Hadith' that Rasulullaah ε was resting with his head in the lap of Hadhrat Ali τ and **Hadhrat Ali τ had not yet performed the Asr Salaah, until the sun set.** When he awoke, Rasulullaah ε asked, *"O Ali, have you performed Asr as yet?"* he said, "No." Rasulullaah ε lifted his hands in du'a and said, ***"O Allaah, Ali was in the obedience of Allaah and Your Rasul. Return the sun."*** After the sunset; it returned, and was seen as it spread its rays on the mountains and the earth. **This**

incident took place on the way to Khaybar at Sahba.

Imam Tahawi α explains that both of these Ahadith are authentic and proven according to us. Their narrators are reliable and trustworthy. Imam Tahawi α has also written that Ahmad bin Saalih says, “It is not appropriate for the seekers of knowledge to doubt the authenticity of the Hadith of Asma ρ. This narration is from the signs of Nubuwwah.”

Yunus bin Bukayr narrates the narration of Ishaq in his book Ziyadatul Maghazi that when Rasulullaah ε went on Me’raaj and Rasulullaah ε informed the people about the caravans and the camels, they asked, “When will they reach?” Rasulullaah ε replied, *“They will reach on Wednesday.”* **When it was close to the end of Wednesday, the caravan had not yet come, so Rasulullaah ε made du’aa’ and the sun was stopped and the day was extended for an hour.**

Section 12

Water Gushing from the Fingers of Rasulullaah ε and Increasing through his ε Blessings

The compiler ε states: “Water flowing from the fingers of Rasulullaah ε and the narrations of increase in blessings have been narrated by a large group of Sahabah ψ. Among them are Hadhrat Anas τ, Hadhrat Jaabir τ and Hadhrat Abdullaah bin Mas’ood τ.”

Hadhrat Anas τ narrates that he saw Rasulullaah ε when **the time of Asr had set in.** People were searching for water but they could not find any. Rasulullaah ε asked for water. Rasulullaah ε placed his hands in the utensil and told the people to perform wudhoo from it. Hadhrat Anas τ narrates that he saw water was coming from the fingers of Rasulullaah ε. **People began to perform wudhoo and, from the first to the last, all of them completed wudhoo.** (Bukhari, Muslim)

Qatadah τ narrated this Hadith from Hadhrat Anas τ. There is an addition: "When the water was presented to Rasulullaah ε, it was so little that it could barely cover his fingers." Qatadah τ was asked, "How many were you at the time?" **Hadhrat Anas τ replied, "About three hundred."** (Bukhari, Muslim)

Hadhrat Anas τ narrates that they were close to the market of Zauraa' at the time. Humayd α, Thaabit α and Hasan Basri α narrate this from Hadhrat Anas τ.

In the narration of Humayd α, it is stated that he was asked, "How many were you?" Hadhrat Anas τ replied, **"We were eighty."** (Bukhari)

Hadhrat Thaabit α narrates a narration with similar meaning. (Bukhari, Muslim) However, there is a difference in number stated. He said, **"We were seventy."** (Bukhari)

The authentic narration of Ibn Mas'ood τ narrated by Alqamah states: "We were with Rasulullaah ε and at the time

we did not have water. Rasulullaah ε said, '*Whoever has a little water should bring it.'* Subsequently, the water was brought to Rasulullaah ε. Rasulullaah ε placed it in a utensil, put his palm inside and water began to flow from his fingers." (Bukhari)

Hadhrat Saalim bin Ja'd narrates from Hadhrat Jaabir τ **that people suffered extreme thirst on the day of Hudaybiyyah**. A leather utensil was present before Rasulullaah ε. Rasulullaah ε made wudhoo with it and people came to Rasulullaah ε and said, "We only have this much water." (Which they placed into the utensil of Rasulullaah ε.) Rasulullaah ε put his hand into it and water began to flow from his blessed fingers.

This Hadith states: "We asked, 'How many were you at the time?' He replied, **'Even if we were a hundred thousand, that water would have sufficed. Anyway, were were close to fifteen hundred'."** (Bukhari, Muslim)

A similar narration is narrated from Hadhrat Anas τ. He narrates from Hadhrat Jaabir τ and this narration states, "This is an incident of Hudaybiyyah."

There is a long narration **regarding the battle of Buwat in Sahih Muslim:** Hadhrat Ubadah bin Saamit τ reports that Jabir said, "Rasulullaah ε said to me, *'O Jaabir, raise the call that people should come and get water.'...*" He then explained the long Hadith and the condition was such that one Ansaari had very little water in a musk bag. "That musk bag was brought to Rasulullaah ε and Rasulullaah ε placed

his hand on it, saying something I could not understand. Rasulullaah ε then said, *'Bring the utensils of the caravan.'* I brought them and placed them in front of Rasulullaah ε." The narrator explains that Rasulullaah ε placed his hand inside the bucket and opened his fingers. Hadhrat Jaabir τ placed the water on top and Rasulullaah ε said, *"In the name of Allaah."* **Hadhrat Jaabir τ explains, "I saw that water was flowing from the fingers of Rasulullaah ε.** The water in the bucket flowed and moved, to the extent that the bucket was filled. Then Rasulullaah ε told the people to drink water. All of them drank to their fill. Then I said, 'No one has remained who needs water.' Hearing this, Rasulullaah ε took his hand out of the bucket and the bucket was still full." (Muslim)

Sha'bi τ narrates, "Once during a journey, the water with the Muslim army got finished, so a utensil was brought to Rasulullaah ε and it was said that 'We have only this little water that is in this utensil'. Rasulullaah ε put the water into a big basin and placed his blessed palm into that water. People came and performed wudhoo and went away." Tirmidhi transmits the narration of Hadhrat Imraan bin Husayn τ regarding this.

Regarding all such incidents, we should bear one principle in mind, that there can be no accusation laid on the narrator when an incident took place in such a huge gathering. **If the narrator spoke something wrong, then the other Sahabah ψ would have definitely refuted it for it was part of their nature to never remain silent on**

something wrong. However, it is worth pondering that the Sahabah narrated and spread this and that these incidents occurred in front of a huge gathering. The Sahabah ψ narrated these incidents, and none of them objected to what was witnessed; their silence is clear proof that these incidents are correct and verifiable.

Section 13

The Spring Sprouted upon the Touch of Rasulullaah ε

Similar to the previously mentioned miracles is the miracle of water flowing due to the touch and du'aa' of Rasulullaah ε. Imam Maalik α narrates in his Mu'atta from Hadhrat Mu'aadh bin Jabal τ **that at the time of the battle of Tabuk, the Muslim army stopped at a spring where there was only a trickle of water.** The Sahabah ψ made their hands as a barrier in order to collect the water. When a little water collected, they placed it into a container. Rasulullaah ε came to the spring, washed his mouth, face and put the used water back. **Through the blessings of this deed, the water sprouted profusely and all the people were easily quenched.**

The narration of Ibn Ishaaq says, "The water flowed so fast that the sound of it was like the clouds thundering. **Rasulullaah ε said, *'O Muaadh, if Allaah grants you life, you will see many gardens here'.*"** **(Muslim)**

Abu Qatadah narrates: "On one journey, the people complained of thirst to Rasulullaah ε. Rasulullaah ε asked for the utensil used for wudhoo and placed it under his arm. I do not know whether Rasulullaah ε placed his saliva in it or not but so much water flowed from it that all the people drank water and gave their animals. In fact, they even filled their containers, even though that container was in same condition it was in when Rasulullaah ε asked for it. According to my thinking, we were about seventy-two at the time." (Muslim)

Placing Saliva in the Utensil and the Entire Army is Quenched

Hadhrat Imraan bin Husayn τ narrates similar to this. Tabari α mentioned the Hadith of Abu Qatadah differently from as it is mentioned in the Sihaah: **Rasulullaah ε took the Sahabah ψ and left to help the companions at Mu'tah.** He left at the time when they received news that some leaders and companions ψ were martyred.

After this, a long Hadith was mentioned in which countless signs and limitless miracles were mentioned. It was also explained that Rasulullaah ε informed the Sahabah ψ that they will search for water tomorrow and he explained the Hadith of Maydaat until the end. **It states, "We were three hundred at the time".**

It is narrated from Abu Qatadah τ in Sahih Muslim that Rasulullaah ε said, *"Keep my wudhoo utensil protected*

because an astonishing thing will happen regarding it."... He then narrated similar subject matter. (Muslim)

Hadhrat Imraan bin Husayn τ narrates that on one journey thirst overcame him, Rasulullaah ε, and some of the Sahabah ψ. Rasulullaah ε informed two of his companions and sent them to look for a woman at a certain place who will have two waterskins on her camel. According to the indication of Rasulullaah ε, they found the woman and brought her to Rasulullaah ε. Rasulullaah ε took some of her water into his utensil and he recited whatever Allaah j wished over it. He then filled the water into two waterskins, opened the mouths of them, and commanded the Sahabah ψ to fill their waterskins and utensils. Subsequently, all the containers were filled and no container was left empty. Despite this, the waterskins remained full. Rasulullaah ε then commanded that food be given to the woman. So much food was collected for her that her clothing became filled with food items. Rasulullaah ε then said to the woman, *"Now you can go. We have not decreased a drop of your water because Allaah gave us this water."* (Muslim). (This is only a part of a long Hadith.)

Salamah bin Akwa τ narrates: "Rasulullaah ε asked, *'Is there water for my wudhoo?'* A person brought a waterskin but there were only a few drops in it. Rasulullaah ε poured it into a utensil and all of us performed wudhoo from the water of Rasulullaah ε. We used the water well; **even though we numbered fourteen hundred..."** (Muslim). This is a long Hadith as well.

Hadhrat Umar τ mentioned the straitened condition of the army in his narration: “The thirst had got to the extent that a person slaughtered his camel and squeezed the intestines and drank the water. Hadhrat Abu Bakr τ then spoke of this to Rasulullaah ε. Rasulullaah ε then lifted his hands in du’aa’. He did not lower his hands until the clouds covered the sky and it began to rain and we filled whatever utensils we had. **This rain fell only on the Muslim army. Those who were close by did not see it.”**

Hadhrat Amr bin Shu’ayb τ narrates that Abu Taalib was mounted on the camel of Rasulullaah ε. He felt thirsty at Dhil Majaaz so he requested water. Rasulullaah ε came down and hit his heel on the ground and a spring flowed. Rasulullaah ε said, *“Drink.”*

There are countless Ahadith regarding this and part of it is the acceptance of the Du’aa’ Rasulullaah ε made for rain.

Section 14

Increase in Food through the Blessings of Du’aa’

A few Saa’ of Barley is Used for a Long Time

Qaadhi Shaheed Abu Ali α narrates with his chain of narration from Hadhrat Jaabir τ that a person came to Rasulullaah ε and said, “I want some food”. Rasulullaah ε gave him half a Wasq. That person and his family ate from it but it did not diminish. The person once weighed it and it then eventually got finished. He informed

Rasulullaah ε of this and Rasulullaah ε said, *"If you did not weigh it, then it would have remained for a long time"*. (Muslim)

There is a similar narration of Hadhrat Abu Talha τ **that Rasulullaah ε fed a few pieces of bread to seventy or eighty people.** Hadhrat Anas τ had brought these few pieces of bread by carrying them under his arm. Rasulullaah ε broke them into pieces and recited whatever Allaah wanted (him to) and countless people ate to their fill. (Bukhari, Muslim)

Hadhrat Jaabir τ's Hadith states: **"On the day of the trench, Rasulullaah ε fed the bread of a few Saa' of barley and the kid of a goat to a thousand people who (all) ate to their fill."** He futher said, "By Allaah, everyone ate to their fill and when they went away, the food remained as it was, i.e. our pot was boiling as before and our bread was being baked as before." This Hadith was also narrated by Sa'eed bin Mina and Ayman from Hadhrat Jaabir τ. (Muslim)

Similar is narrated from Hadhrat Thaabit τ. He narrates from an Ansaari and his noble wife but he did not mention their names. He narrated that a handful of flour was given to Rasulullaah ε. Rasulullaah ε spread it amongst various utensils and recited what Allaah wanted over it. All those present ate to their fill. The house and the courtyard were filled with people and Rasulullaah ε brought them along to

eat. When everyone finished eating, there was just as much of food left in the utensil as there was at the beginning.

Hadhrat Abu Ayyub τ narrates that he called Rasulullaah ε and Hadhrat Abu Bakr τ for meals. He prepared only so much that was sufficient for them. When eating the food, Rasulullaah ε said, *"Call thirty more people from the Ansaar."* The thirty more people were called and they ate and left. Yet the same amount of food was present. Rasulullaah ε said, *"Call sixty more people."* They were called. Rasulullaah ε said, *"Call another seventy."* They also came and ate to their fill yet the same amount of food remained. **Looking at this miracle, however many people ate, all of them believed in Rasulullaah ε and they pledged allegiance to Rasulullaah ε. Hadhrat Abu Ayyub τ narrates, "On that day, one hundred and eighty people ate at my house."**

Samurah bin Jundub τ narrates: "A utensil of cooked meat was brought to Rasulullaah ε. Groups of the Sahabah then came one after the other ate from it." (Tirmidhi)

A similar Hadith narrated by Abdur Rahman bin Abu Bakr τ states: "Once we were together with Rasulullaah ε and one hundred and thirty people. One saa' of flour was used to make bread and a goat was slaughtered, and the liver was roasted. None of us remained that did not eat a piece of meat. After this, two utensils were filled with that roasted meat and gravy. We ate some of it at the time

and we loaded the remainder onto the front of the camels for provision."

There is a similar Hadith narrated by Hadhrat Abdur Rahman bin Abi Umrah Ansaari τ, from his father. (Ahmad, Muslim). Salamah bin Akwa narrates similar (Bukhari, Muslim). Abu Hurayrah (Muslim) and Hadhrat Umar bin Khattaab τ also narrates similar. All of them explain that in a battle, the companions of Rasulullaah ε experienced severe hunger. Rasulullaah ε said, *"Whoever has any amount of food should bring it."* Someone brought a handful, another person brought a little more, and one person brought a saa' of dates. **Rasulullaah ε placed all that on a leather-eating mat.**

The narrator explains that the amount of it equalled the size of the meat of a goat or the hump of a camel. Rasulullaah ε then said, *"Fill your containers with this provision."* There was not even a small girl who did not fill her container. After all this, the provision remained the same.

Rasulullaah ε calls the Ashaab as Suffah for Meals

Hadhrat Abu Hurayrah τ narrates: "Rasulullaah ε told me to call the Ashaab as Suffah. I looked for them and brought them to Rasulullaah ε. Food was placed into an open utensil in front of us. We ate to our fill but the food that remained was the same amount that there was when we started and the

only thing that happened was that the finger marks could be clearly seen."

Hadhrat Ali bin Abi Taalib τ narrates: "Rasulullaah ε called **the children of Abdul Muttalib. They were forty people in total. A few among them were such that they could eat a goat on their own and drink 3 saa' of water. Rasulullaah ε prepared one saa'of food for them. They all ate to their fill but the food remained as it was.** Water was placed in a wooden utensil from which all of them drank to their fill but the water remained as it was, as though no one had touched the water." (Ahmad)

Hadhrat Anas τ narrates: "When Rasulullaah ε married Hadhrat Zaynab ρ Rasulullaah ε commanded me to call certain people for meals and to call everyone that I meet besides them. The house of Rasulullaah ε was filled. Rasulullaah ε placed Haysa[1] in front of him; it amounted to a Mudd and he put three fingers into it. People then began to eat from it. When they all completed eating, the food remained the same. The number of people that ate was seventy-one or seventy-two." (Bukhari, Muslim)

Another narration mentions that the number of people that ate was approximately three hundred. However, we do not learn from this narration that this number mentioned above was on the walimah occasion or it was another invite. "When everyone ate to their fill, Rasulullaah ε said to me, *"Now take the utensil."* I took it and I could not say whether the

[1] A type of food prepared from dates.

food was more when the people were called or now when picking it up.” (Muslim)

Blessings in the Food of Hadhrat Faatimah ρ

Ja’far bin Muhammad narrates from his father and he from Hadhrat Ali τ that on one occasion, Hadhrat Faatimah ρ cooked food in the morning and sent Hadhrat Ali τ to call Rasulullaah ε to have meals. Rasulullaah ε gave the instruction, so Hadhrat Faatimah ρ filled a utensil and sent it to the noble wives. She then placed food in a utensil for Rasulullaah ε and she placed food in a utensil for Hadhrat Ali τ. Hadhrat Faatimah ρ explains that she saw the pot and it was filled in the same way (as it previously was). Hadhrat Faatimah ρ says, “We ate how much Allaah j wanted us to eat.”

Invitation to a few Saa’ of Dates of the Tribe of Ahmas

Rasulullaah ε once said to Hadhrat Umar τ, ***“Call four hundred cavalry of the tribe of Ahmas.”*** Hadhrat Umar *τ* replied, “We only have a few saa’”. Rasulullaah ε said, *“Go.”* He went and gave them the food. The dates were in a heap that was equal to the size of a sitting camel kid.

Dukayn Ahmasi narrates that those dates were the same as they were (when they came) (Ahmad). The narration of Jarir τ states the same. Nu’maan bin Muqrin states the same but it states that the cavalry was from Muzaynah. (Ahmad)

The hadith of Hadhrat Jaabir τ is from the same chapter that has the Hadith about the debt of his father. He wanted to pay the debt of his father to the creditors but they did not accept and there was no scope for the debt to be paid from the dates that he had (which were the harvest of two years). Rasulullaah ε instructed him to break off the dates and make them into a heap. Rasulullaah ε then went and made du'aa' by the heap. Hadhrat Jaabir τ fulfilled the debts and the remainder was as much as what is normal before the harvest is reaped every year. (Bukhari)

Another narration states that the remaining amount was the same amount he gave to the creditors. Hadhrat Jaabir τ explained that the creditors were Jews and they were astonished when looking at this scene.

Du'aa' for Blessings of the Provision of Dates of Abu Hurayrah τ

Hadhrat Abu Hurayrah τ narrates: "Once the people had severe hunger so Rasulullaah ε asked, *'Do you have any food?'* I said, 'Yes.' **There were a few dates in my provision bag.** Rasulullaah ε said, *'Bring it.'* He then made du'aa' of blessings and said, *'Call ten people'*. They came and ate to their fill. **Then ten people more came. This happened until Rasulullaah ε fed the entire army and all of them had eaten to their fill.** Rasulullaah ε then said to me, ***'Take what you brought. Only put your hand in and take. Remember to never turn it upside down.'*** I took it and I found that it was more than what I brought. I ate from it

and fed others. This continued through the life of Rasulullaah ε, Hadhrat Abu Bakr τ, Hadhrat Umar τ, and his children. **However, when Hadhrat Uthmaan τ was oppressively martyred, someone snatched the bag from me.”**

Another narration explains: “I took out a lot of Wasaq from that bag and gave it in the path of Allaah.” (Tirmidhi, Ahmad)

Another narration about the battle of Tabuk states that it was just more than ten dates. (Muslim)

Honour for the Ashaab as Suffah

Hadhrat Abu Hurayrah τ said: “I was very hungry. Looking at me, Rasulullaah ε said, *‘Come behind me.’* Someone had given a cup of milk as a gift to Rasulullaah ε. Rasulullaah ε told me to call the Ashaab as Suffah. I thought in my heart ‘Where will I get milk when there are so many people? I am most deserving of drinking the milk.’ Anyway, I called all of them and told them that it is the instruction of Rasulullaah ε to give all of them to drink. I gave every person and they drank to their fill, then the next person would drink. This happened until all of them drank. Then Rasulullaah ε took the utensil and said, *‘Only we remain. Sit and drink.’* I drank, Rasulullaah ε said, *‘(Drink) More.’* He ε continued saying this and I continued to carry out his command. Finally, I said, ‘By Allaah, by the Being Who sent you with the truth, now there is no place for

more.’ Rasulullaah ε took the utensil, praised Allaah, took the name of Allaah and drank the left over milk.” (Bukhari)

Hadhrat Khaalid bin Abdul Uzza τ’s Hadith states that he slaughtered a goat for Rasulullaah ε. Khaalid had a large family so whenever he slaughtered a goat his children would hardly get a bone. However, on that day, Rasulullaah ε ate from the meat and he placed the left over in the utensil of Khaalid τ and made du’aa’ of blessings. Khaalid τ distributed the meat amongst the people of his tribe. When all of them ate, there was still left over. Dulabi has narrated this Hadith.

Du’aa’ for Blessings in the Walimah food of Hadhrat Faatimah ρ

Hadhrat Aajuri τ’s narration states: “When Rasulullaah ε married Hadhrat Ali τ to Hadhrat Faatimah ρ, he instructed Hadhrat Bilal ρ to place four or five Mudds of flour in a utensil and knead it, and to slaughter a camel and make a walimah feast. Hadhrat Bilal τ explains that when he brought the food Rasulullaah ε touched the corners of the utensil. After this he called the people inside in groups; one by one, they came and ate to their fill. Some food remained, so Rasulullaah ε sent it to his spouses saying, *‘Feed the women that come to you and eat yourselves.’*”

Hadhrat Anas τ narrates: “On the occasion of the Nikaah of Rasulullaah ε, my mother, Umm Sulaym, made Malida and

put it into a utensil. I took it to Rasulullaah ε and Rasulullaah ε said, *'Place it here and call certain people. In fact, call whoever you meet.'* I called whoever I met. **Those who came were about three hundred.** The house of Rasulullaah ε was so full that the people reached the platform of the suffah. Rasulullaah ε said, ***'Ten people should form a circle.'*** Then Rasulullaah ε passed his hands over the food and made du'aa'. After this, people began to eat, to the extent that all of them ate to their fill. Rasulullaah ε then told me to take the utensil. I did not know whether the food was more when it was placed or when picking it up." (Bukhari, Muslim)

Most of the narrations of the last three sections are authentic and the purport of the Ahadith of this section is unanimous that more than ten Sahabah ψ ate. Countless tabi'een narrated this from them and those who narrated later on cannot even be counted. Most of the narrations are famous and were explained in huge gatherings. O**n occasions like this, it is not possible to narrate anything but the truth because there were so many listeners that if the narration was fabricated, then it would have not been possible for all of them to remain silent.**

Section 15

The Trees speaking and giving Testimony of Nubuwwah

The Babul Tree Gives Testimony of Nubuwwah

Hadhrat Ibn Umar τ narrates: "On one journey we were with Rasulullaah ε when a Bedouin came close to Rasulullaah ε. Rasulullaah ε asked, *'Where are you going?'* The Bedouin said, 'I am going to my family and relatives.' Rasulullaah ε asked, *'Shall I teach you a good deed?'* the Bedouin said, 'What is it?' Rasulullaah ε said, *'Your goodness lies in that you testify that there is none worthy of worship but Allaah, He is alone, He has no partner and that you testify that Muhammad ε is His servant and Rasul.'* The Bedouin said, 'Is there anyone to testify to the truthfulness of what you say?' Rasulullaah ε replied, ***'The Babul tree at the end of the plain will testify.'*** **The tree came when it was called and whatever Rasulullaah ε said, it verified thrice and then returned to its place."**

Hadhrat Buraydah τ narrates that a Bedouin asked Rasulullaah ε for a miracle so Rasulullaah ε said, *"Go and tell that tree that the Rasul of Allaah is calling you".* Buraydah τ says that the moment the tree heard this, it moved to the right, left, front and back and uprooted itself. It then tore through the earth, dragging its branches and came to Rasulullaah ε, such that its roots were spread all over the ground. It said, "Peace be upon you, O Rasul of Allaah." The

Bedouin said, "Command it to return to its place." **It returned and its roots went into the ground once again and the tree stood just as it was before. The Bedouin said, "Permit me to prostrate before you."** Rasulullaah ε said, *"If I had to permit anyone to prostrate before any being besides Allaah, then I would have only permitted the wife to prostrate before her husband."* **He then said, "I only seek permission to kiss the hands and feet of Rasulullaah ε." Rasulullaah ε permitted him.**

Rasulullaah ε makes Trees a Barrier in Order to Relieve Himself

In Sahih Muslim, Hadhrat Jaabir bin Abdullaah τ narrates a long Hadith in which it is mentioned that Rasulullaah ε needed to relieve himself but there was no barrier close by. He ε lifted his gaze and saw a tree at the end of the plain. Rasulullaah ε went to it, caught its branch, and said, *"Accept the instruction of the Rasul of Allaah."* The tree began to practice on the instruction of Rasulullaah ε just as a camel follows commands when a bridle is placed on it. Rasulullaah ε then did the same with another tree. When both trees were at the centre of the plain Rasulullaah ε instructed, *"Let you (two) be connected before me, by the command of Allaah."* So they joined at once.

Another narration states that Rasulullaah ε said to Hadhrat Jaabir τ, "Go and tell that tree that you should join to that tree so that Rasulullaah ε can sit and relieve himself while

you stand as a barrier." Hadhrat Jaabir says, "I acted on this command. Subsequently, the tree shook from its place and went to join the other tree. Rasulullaah ε sat behind both trees and I moved away and I began to ponder and think over the greatness of Rasulullaah ε. I then turned and saw Rasulullaah ε coming. Both trees stood up, so Rasulullaah ε waited a few moments and indicated by turning his head to the right and left (for the trees to return to their original position)". (Muslim)

Hadhrat Usamah bin Zayd τ narrates a similar narration: "During a battle Rasulullaah ε said to me, *'Do you see any place where the Rasul of Allaah can relieve himself?'* I said, 'O Rasul of Allaah, I do not see any such place.' He ε said, *'Do you not see any tree or stone?'* I said, 'Yes. I see a few date palms.' Rasulullaah ε said, *'Go and tell them that Rasulullaah ε calls you. Similarly, when you see the stones, tell them the same thing.'* I did that and By the Being Who sent Muhammad ε with the truth, I saw those trees coming close to each other, to the extent that they joined and (I saw) the stone do the same thing and they piled behind the date palms. When Rasulullaah ε finished relieving himself, he told me to tell them to return to their places. By the Being in Whose Hand is my life, I saw the date palms and stones separating and returning to their places."

Ya'la bin Sababah τ narrates: "I was on a journey with Rasulullaah ε..." He then mentioned an incident similar to

the above mentioned two, in which Rasulullaah ε commanded the date palms and they came together and joined. (Ahmad)

There are other similar narrations as well; Hadhrat Ghaylaan bin Salamah Ath Thaqafi narrates similar about two trees, Hadhrat Abdullaah bin Mas'ood narrates a similar incident from Rasulullaah ε that occurred during the battle of Hunayn. Hadhrat Ya'la bin Murrah τ - who saw countless miracles of Rasulullaah ε - also saw a miracle like this, mentioning that a long Babul tree came and surrounded Rasulullaah ε. It then returned to its place and Rasulullaah ε said, "It sought permission from its Rabb to greet me with Salaam." (Ahmad)

Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ε informed that a tree informed Rasulullaah ε that the Jinn also present themselves to hear the recitation of Rasulullaah ε. (Bukhari, Muslim)

The narration of Mujaahid from Hadhrat Ibn Mas'ood τ states that the Jinn asked Rasulullaah ε, "Who will testify to your Nubuwwah?" He ε said, *"These trees will testify,"* followed by, *"O tree, come."* The tree came, dragging its roots, and the sound of it was heard.

Qaadhi Abul Fadhl α explains that countless Sahabah ψ, including Hadhrat Abdullaah bin Umar τ, Hadhrat Buraydah τ, Hadhrat Jaabir τ, Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Ya'la bin Murrah τ, Hadhrat

Usamah bin Zayd τ, Hadhrat Anas bin Maalik τ, Hadhrat Ali bin Abu Taalib τ, and Hadhrat Abdullaah bin Abbaas τ are unanimous upon this. Even more than this number is the number of Tabi'een that narrated it. So in terms of the famous nature of this incident, it has become so strong, as was the case with the first incident.

The Lote Tree that Split for Rasulullaah ε

Ibn Faurak α mentions that during the battle of Taa'if, Rasulullaah ε was going somewhere while in the state of extreme tiredness. On the way, there was a lote tree. Looking at Rasulullaah ε, the tree split, and Rasulullaah ε passed through the centre of it and this tree remained like that until today. This tree has become famous and people honour it.

Jibreel υ Shows Rasulullaah ε A Miracle

Hadhrat Anas τ narrates that Jibreel υ came to Rasulullaah ε. He looked at the depressed state of Rasulullaah ε and asked, "O Rasul of Allaah, do you like to see something strange?" Rasulullaah ε replied in the affirmative. Directly in front of Rasulullaah ε, on the other side of the valley there was a tree. Jibreel υ said, "Call the tree." Rasulullaah ε called the tree and it came close to Rasulullaah ε. Jibreel υ said, "Instruct it to go back." Rasulullaah ε did so and it then returned to its place. (Ahmad, Ibn Maajah)

In a similar narration by Hadhrat Ali τ, Hadhrat Jibreel υ is not mentioned; it states that Rasulullaah ε said in the Divine court, *"O Rabb, show me such a sign, that through it I will not care about those who belie me."* After this, the calling of the tree is mentioned. It is known that Rasulullaah ε was depressed on account of the nation belying him and he did not seek this miracle for himself, but to show the people.

Ibn Ishaaq has narrated that Rukaanah – a famous wrestler during the time of Rasulullaah ε - also saw a miracle of Rasulullaah ε: Rasulullaah ε called a tree and it came and stood in front of Rasulullaah ε. Then Rasulullaah ε told it to return (and it returned).

Hadhrat Hasan Basri α narrates that Rasulullaah ε complained to Allaah that his ε people want to make him ε fearful. **Rasulullaah ε asked Allaah for a miracle through which he could know that there is nothing to fear.** It was revealed to Rasulullaah ε that he should go to a particular jungle in which there were countless trees. **He then caught a branch and called it. That tree came to Rasulullaah ε.** Rasulullaah ε did this and it came, tearing through the earth until it stood before Rasulullaah ε. Rasulullaah ε kept it in front of him for as long as Allaah j wanted, then he instructed it to return as it came. It returned, in accordance to the command of Rasulullaah ε. **Rasulullaah ε then said, *"O my Rabb, I have come to know and I have no fear."***

Hadhrat Umar τ also narrates the same. He states that Rasulullaah ε said, *"Grant me such a miracle after which I will not worry about those who belie me."* The subject matter narrated is then the same.

Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said to a Bedouin, *"Shall I call this branch of the date palm, and it will testify that I am the Rasul of Allaah?"* The Bedouin replied, "Yes." Rasulullaah ε called the date palm and it came running. Rasulullaah ε then told it to return and it returned to its place. (Tirmidhi) Tirmidhi has narrated it and said that it is authentic.

Section 16

The Pillar of Hannanah and the Crying and Wailing of the Pulpit of Masjid an Nabawi

The narration of the crying of the pillar of Hannaanah adds weight to the narrations that we have previously mentioned. This narration is famous on its own and it has reached the rank of *Tawaatur*. Imam Bukhari α and Imam Muslim α have transmitted it and more than ten Sahabah ψ have narrated it. Among them are Ubayy bin Ka'b τ, Jaabir bin Abdullaah τ, Anas bin Maalik τ, Abdullaah bin Umar τ, Abdullaah bin Abbaas τ, Sahl bin Sa'd τ, Abu Saeed Khudri τ, Buraydah τ, Umm Salamah ρ, Muttalib bin Abi Wida'ah τ. All of them narrated the same meaning of the Hadith. (Ibn Maajah, Ahmad, Bukhari)

Imam Tirmidhi α said, “The Hadith of Hadhrat Anas τ is authentic.”

Hadhrat Jaabir bin Abdullaah τ narrates: “When the roof of Masjid an Nabawi was placed (it was made of date palm leaves), Rasulullaah ε used to lean on a dry branch and deliver the Khutbah. **When the pulpit was prepared and given to Rasulullaah ε, we heard such wailing and crying from this pillar, like the sound made by a camel when giving birth.”**

Hadhrat Anas τ narrates: “When Rasulullaah ε ascended the pulpit, the pillar began making a sound like that of an ox.”

Sahl τ narrates: “All those present began to cry when hearing the crying of the pillar.”

Muttalib bin Abi Wada’ah narrates: “The pillar cried so much that it split. It only stopped when Rasulullaah ε placed his affectionate hand on it.”

Other narrators state that Rasulullaah ε said, *“It cried because it stopped hearing the remembrance.”* (Ahmad)

Another narration states that Rasulullaah ε said, ***“By the Being in Whose control is my life, if I did not console it, it would have continued to cry out of grief until the day of Qiyaamah.”***

The same is stated in the narrations of Hadhrat Muttalib, Sahl bin Sa’d and Hadhrat Anas τ. They narrate from Ishaaq.

Some of the narrations of Sahl state that this pillar was buried under the pulpit or it was made part of the roof.

Hadhrat Ubayy τ narrates that Rasulullaah ε would stand by this pillar when he used to perform Salaah. However, when the Masjid an Nabawi was built anew, Hadhrat Ubayy τ went to this pillar and remained by it until white ants ate it and made it into pieces. (Baihaqi)

Isfara’ini explains that when Rasulullaah ε called the crying pillar it immediately came and Rasulullaah ε hugged it to his chest. He then commanded it to return and it returned.

The Pillar chooses the Aakhirah over the World

The narration of Hadhrat Barirah ρ states that Rasulullaah ε said to the pillar, “If you want, I can place you once again in the garden that you were in, your branches will then spread there and you will grow properly. Your new buds will grow. **If you like, I shall plant you in Jannah where the pious will eat from your fruit.” He ε then placed his ear to it to hear the reply. It said in reply, “Plant me in Jannah, where I shall not grow old and where the pious will eat of my fruit.” The Sahabah ψ that were close to Rasulullaah ε heard the conversation.** Rasulullaah ε said, “I did it.”

Rasulullaah ε also said that the tree preferred the Aakhirat to the world.

When Hadhrat Hasan τ mentioned this Hadith, he cried and said, “O servants of Allaah, a wooden stick showed so much enthusiasm to meet Rasulullaah ε. How much importance should you give to meeting Rasulullaah ε?”

Hafs bin Ubaydullaah narrated this Hadith from Jaabir and it is explained that Abdullaah bin Hafs, Ayman, Abu Nadrah, Ibn al Musayyib, Saeed bin Abi Kurab, Kurayb and Abu Saalih also narrated it. Abu Talha, Ishaaq, Thaabit, and Hasan narrate this Hadith from Anas bin Maalik τ. Abu Nadrah and Abul Wadaak narrated it from Hadhrat Abu Saeed τ. Ammaar bin Abi Ammaar narrated from Hadhrat Ibn Abbaas τ. Abu Haazim and Abbaas bin Sahl bin Sa’d narrated from Sahl bin Sa’d.

Kathir bin Zayd narrated from Abdul Muttalib. Abdullaah bin Buraydah narrated from Buraydah. Tufayl bin Ubayy narrated from his father.

Qaadhi Abul Fadhl α says, “As you can see, many scholars of Hadith have transmitted this narration. Many Sahabah ψ narrated this Hadith and even more Tabi’een have narrated it. They have been mentioned before and are not mentioned here although nothing is hidden from the scholars. **Knowledge of conviction can be acquired with even less narrators.** Indeed, Allaah j is the one who keeps a person established and firm on the straight path.”

Section 17

Rasulullaah ε's Miraculous Ability over Inanimate Things

Just as miracles are narrated regarding trees in the previous sections, there are miracles narrated regarding other objects as well.

Hadhrat Ibn Mas'ood τ narrates: "When Rasulullaah ε ate, we used to hear the food making Tasbeeh." (Bukhari)

Another narration from Hadhrat Abdullaah bin Mas'ood τ states, "When we ate with Rasulullaah ε, we used to hear the Tasbeeh of the food." (Tirmidhi)

Hadhrat Anas τ narrates: "One day, **Rasulullaah ε took pebbles in his hand and it began to make Tasbeeh and we heard it making Tasbeeh.** Rasulullaah ε then gave the pebbles to Hadhrat Abu Bakr τ and it continued to make Tasbeeh in his hands. He then gave it to us and it stopped reciting Tasbeeh."

In the narration of Hadhrat Abu Dhar τ, the pebbles recited Tasbeeh in the hands of Hadhrat Umar τ and Hadhrat Uthmaan τ.

Hadhrat Ali τ narrates: "We were with Rasulullaah ε in Makkah Mukarramah. When Rasulullaah ε went to the outskirts of Makkah Mukarramah, whichever tree or mountain that came in front of Rasulullaah ε greeted him

with Salaam, saying, ‘Peace be upon you o Rasul of Allaah’.” (Tirmidhi)

Hadhrat Jaabir bin Samurah τ narrates that Rasulullaah ε said, *“I recognize the stone in Makkah Mukarramah that greeted me with Salaam.”* (Muslim) some scholars say that the stone was Hijr al Aswad.

Umm al Mu’mineen Hadhrat Ayesha ρ narrates that Rasulullaah ε said, “From the time when Jibreel υ brought the message of Risaalat, whichever stone or tree I went close to would say, ‘Peace be upon you, O Rasul of Allaah’.”

Hadhrat Jaabir τ narrates: “Whichever stone or tree Rasulullaah ε passed, it would prostrate to Rasulullaah ε.”

The Echoes of Aameen

Hadhrat Abbaas τ narrates: “Rasulullaah ε covered me and my children in a shawl and made the following Du’aa’, *‘O Allaah, cover them from the fire in the same way as I have covered them using this cloth.’* Upon this, the sound of ‘Aameen, Aameen’ could be heard from the walls of the house.”

Hadhrat Ja’far bin Muhammad ε narrates the following from his father: “Once, Rasulullaah ε fell ill and Jibreel υ brought a tray full of pomegranate and grapes to him ε.

Rasulullaah ε ate a few and that pomegranate and grape was making Tasbeeh."

Mount Uhud Shakes out of Awe

Hadhrat Anas τ narrates that Rasulullaah ε ascended Mount Uhud and together with him was Hadhrat Abu Bakr τ, Hadhrat Umar, τ and Hadhrat Uthmaan τ. The mountain began to shake out of awe. Rasulullaah ε said, *"O mountain, be at ease because there is a Nabi, a Siddeeq, and two martyrs standing on you."* (Bukhari)

In the narration of Hadhrat Abu Hurayrah τ there is an addition; together with Rasulullaah ε was Hadhrat Ali τ, Hadhrat Talha τ and Hadhrat Zubayr τ and Rasulullaah ε said, *"There is a Nabi, a Siddeeq, and the rest are martyrs that are on you."* (Muslim)

In the narration regarding Hira', Hadhrat Uthmaan τ narrates, "There were ten Sahabah ψ with Rasulullaah ε at the time, one of them was me." The names of Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Sa'd bin Abi Waqqaas τ are also mentioned. He said that he forgot the names of the other two Sahabah ψ.

Hadhrat Sa'eed bin Zayd τ's narration states the same. He also mentions the names of the ten Sahabah ψ. (Abu Dawud, Tirmidhi, Ibn Maajah)

It is narrated that when the Quraysh were looking for Rasulullaah ε, he was on Mount Thabeer. The mountain said

to Rasulullaah ε, “O Rasul of Allaah, come down because I fear that you should be killed while on my back and Allaah punishes me.” At that time, a sound came from Hira’, “O Rasul of Allaah, come this way.”

Hadhrat Ibn Umar τ narrates: “One day Rasulullaah ε recited this verse on the pulpit, **‘They have not recognised Allaah as they should have done...’** (Surah An’aam, 91). Then he said, ‘Jaabaar (Allaah) mentions His (Own) Greatness and says, ‘I am Jabbaar. I am Jabbaar. I am very great and high’.’ After this the pulpit began to shake so much that we thought Rasulullaah ε would fall from it.” (Bukhari, Muslim)

The idols in the Baytullaah are Destroyed by the Indication of a Knife

Hadhrat Ibn Abbaas τ narrates: “there were three hundred and sixty idols erected around the Ka’bah and they were covered with glass and made firm with stone. In the year when Makkah Mukarramah was conquered and Rasulullaah ε entered there, **he indicated with a knife in his hand. He never touched any idol** and he was reciting the verse, ***“... ‘The truth has arrived and falsehood has disappeared. Indeed, falsehood was bound to disappear’.”*** (Surah Bani Israeel, 81). Whichever idol he indicated towards rolled backwards and fell down. When he indicated to the back of the idol, it fell on its face. Not a single idol remained on its place.”

Hadhrat Ibn Mas'ood τ narrates the same but he said that Rasulullaah ε pushed the idols using a spear and was saying, *"The truth has come and falsehood will not become apparent and it will never return again."* (Bukhari, Muslim)

A Monk meets Rasulullaah ε and Testifies to his Nubuwwah

There is another incident that occurred during the childhood of Rasulullaah ε when he went as a trader with his uncle. There was a monk who had abandoned the world and did not like to meeting with anyone. However, on that day he came out among the people and into the caravan where Rasulullaah ε was. Catching the hand of Rasulullaah ε, he said, "This is the guide of the worlds. Allaah will depute him as the mercy to the universe."

The elders of the Quraysh who were in the caravan asked, "How do you know this?" He said, "There was no tree or stone that did not prostrate before him ε, and they do not prostrate before anyone but a Nabi..." He then mentioned the entire incident of the clouds shading Rasulullaah ε and the trees shading him when he sat down, as well as when he was with people, the shade inclined towards him.

Section 18

The Effect of Miracles on the Animals

A Goat waits in one Place out of Respect for Rasulullaah ε

Hadhrat Ayesha ρ narrates: “We had a goat. When Rasulullaah ε came, it would remain in its place, it would not go here and there. However, when Rasulullaah ε went outside, then it would go about here and there.” (Ahmad)

A Gecko Testifies to the Nubuwwah of Rasulullaah ε

Hadhrat Umar τ narrates: “One day, Rasulullaah ε was sitting with the Sahabah ψ when a Bedouin came holding a gecko. The Bedouin asked, ‘Who is this?’ the people said, ‘He is the Nabi of Allaah j.’ He said, ‘By Laat and Uzza, I shall never believe in him until this gecko does not believe in him.’ Saying this, he placed the gecko in front of Rasulullaah ε. Rasulullaah ε said, *‘O gecko,’* the gecko replied, speaking clearly, and all those present heard, ‘I am present. O the beauty going towards Qiyaamah.’ Rasulullaah ε asked the gecko, *‘Who do you worship?’* The gecko replied, ‘I worship that Being Whose Arsh is in the heavens and Whose rule is on earth and Whose path is the ocean. Jannah is His mercy and Jahannam is His punishment.” Rasulullaah ε asked, *‘Who am I?’* it replied, ‘You are the Rasul of the Rabb of the universe and the seal of the Rasuls. Whoever verified

Rasulullaah ε was successful and whoever belied him was in loss.’ Hearing this, the Bedouin accepted Islaam.”

A Wolf Speaks

There is a famous narration in which Rasulullaah ε spoke to a wolf; Hadhrat Abu Saeed Khudri τ narrates: “A shepherd was herding his goats when a wolf came and caught one of them. The shepherd took the goat from the wolf, and the wolf moved backwards and sat near the shepherd and said, ‘Fear Allaah. You have come between me and my sustenance.’ The shepherd said in astonishment, ‘A wolf speaks likes humans?’ the wolf said, ‘Shall I tell you something more astonishing? There is the Rasul of Allaah who lives between two mountains. He tells people incidents of the previous eras.’ Hearing this, the shepherd went to Rasulullaah ε and informed him of the entire incident. **Rasulullaah ε stood up and explained this incident to the people.** Then Rasulullaah ε said, *‘The wolf has spoken the truth’.*” (Ahmad) This incident is very long in the Ahadith. We mentioned this part only for sake of brevity.

The incident of the wolf speaking is also narrated by Hadhrat Abu Hurayrah τ. Some of the chains of narration state that the wolf said to the shepherd, “How surprising it is that you stand amongst goats and you have left the Nabi ε who is such that no Nabi has surpassed him in rank until today and all the doors of Jannah have been opened for him. Even the dwellers of Jannah fight to see his companions, whereas there is only this valley between you and him. It

should be such that you join the army of Allaah and His Rasul ε.” The shepherd said, “If I go, then who will look after my goats?” the wolf said, “I shall herd them while you are gone.” The shepherd left his goats to the wolf and went to Rasulullaah ε. The rest of the incident is mentioned ahead that he accepted Islaam and he was definitely seen joining the army of Islaam. Rasulullaah ε said, *“Know that when you return you shall find not a single goat has decreased from the flock.”* When he returned and saw this, he slaughtered a goat from his own side and gave it to the wolf. (Ahmad)

Ihbaan bin Aus narrates that he was the shepherd in this incident.

Salamah bin Amr bin Akwa also narrated the incident of speaking to the wolf because, as Hadhrat Abu Saeed τ mentioned, the wolf also spoke to him and this was his reason for accepting Islaam.

Ibn Wahb also narrates that Abu Sufyaan bin Harb and Safwaan bin Umayyah also spoke to the wolf. The incident took place in this way: a wolf was hiding behind a deer. The deer entered the boundary of the Haram so the wolf returned (leaving it). These two people were very surprised at the behaviour of the wolf. The wolf said to them, “It is more surprising that Muhammad bin Abdullaah α is deputed in Madinah and is calling you to Jannah and you are engaged in calling him to Jahannam.” Hearing this, Abu Sufyaan said, “By Laat and Uzza, if you said this amongst the people of Makkah, they would bid farewell to their city and go to Madinah.”

Abu Jahal also narrates a similar incident that occurred with him and his friends.

Abbaas bin Mirdaas τ narrates that when he heard his idol Dimaar speaking, he was surprised. This idol recited poetry about Rasulullaah ε. A call came from the unseen, “Abbaas, you are surprised about the idol speaking but you are not surprised that the Rasul of Allaah calls you to Islaam and you are sitting with your hands folded, becoming the fuel of hell?” Subsequently, this incident was the cause of him entering the fold of Islaam.

Hadhrat Jaabir bin Abdullaah τ narrates that a person from among the shepherds of Kaybar came to Rasulullaah ε when he went to a fort there. This shepherd asked Rasulullaah ε, “O Rasul of Allaah, what happened to the goats that were placed in my care and they were moving in the jungle?” Rasulullaah ε said, *“Do not worry. Allaah will return them safely.”* As Rasulullaah ε said, all the goats later returned on their own to their owners.

Animals Prostrate before Rasulullaah ε

Hadhrat Anas τ narrates: “Rasulullaah ε entered the garden of an Ansaari. Together with him was Hadhrat Abu Bakr τ, Hadhrat Umar and another Ansaari Sahabi. At the time; all the goats that were in the garden prostrated to Rasulullaah ε. Hadhrat Abu Bakr τ then said, “We are more deserving to prostrate before Rasulullaah ε.” (Ahmad)

Similarly, Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε entered a garden and saw a camel tied up in front of him. The moment the camel saw Rasulullaah ε, it prostrated. The rest is similar to what was mentioned above.

Tha'labah bin Maalik τ, Jaabir bin Abdullaah τ (Ahmad), Ya'la bin Murrah τ (Ahmad), Abdullaah bin Ja'far τ (Ahmad, Abu Dawud) have similar narrations. All of them said that there was a camel in the garden that would attack anyone that entered. When Rasulullaah ε entered the garden, he ε called it with love. It placed its lips on the ground and sat quietly in front of Rasulullaah ε. Rasulullaah ε took the reins and said, *"There is nothing between the earth and skies that does not know that I am the Rasul of Allaah, except for the disobedient Jinn and men."* Abdullaah bin Abi Aufa also narrates the same.

Another narration of the camel states that Rasulullaah ε enquired about the condition of the camel and was told, "We intend to slaughter it."

A Camel Complains of his master to Rasulullaah ε

Another narration states that Rasulullaah ε said to them, "This camel complains to me that you take great work from it but you give it very little food."

Another narration states, "It complained to me you have been using it from a young age for very difficult work and

now you intend to slaughter it. They said, “Yes.” (The matter is so).

Adba’, the camel of Rasulullaah ε, spoke to Rasulullaah ε, explaining her entire story to him ε. She told him that she used to bring grass from the jungle and the predators would stay far from her, screaming: “You are for Muhammad ε”. **Asfara’ini mentioned that Adba’ never ate or drank after the demise of Rasulullaah ε and she ultimately passed away in this state.**

The Miracles in the Cave of Thaur

Ibn Wahb explains that the pigeons of Makkah shaded Rasulullaah ε on the day that Makkah was conquered and Rasulullaah ε made du’aa’ of blessings for them.

Hadhrat Anas τ, Hadhrat Zayd bin Arqam τ and Hadhrat Mughirah bin Shu’bah τ narrate that Rasulullaah ε said, “On the night of the cave[1], Allaah j ordered (created) a tree. This tree grew and shaded me (concealing Rasulullaah ε). **He commanded two pigeons to sit at the entrance of the cave.**”

One Hadith states that a spider weaved its web over the cave. When the disbelievers search reached the mouth of the cave, they saw a pigeon sitting there. They said: “If someone went inside, then a pigeon would never be sitting here.”

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[1] When Rasulullaah ε and Hadhrat Abu Bakr concealed themselves from the enemy in the cave of Thaur on their journey to Madinah.

Other Miracles with Animals

Hadhrat Abdullah bin Quraz τ narrates: "On the occasion of Id ul Adha, five, six, or seven camels were brought to Rasulullaah ε for slaughter and each one of them hastened forward in the hopes of being the first to be sacrificed by Rasulullaah ε."

Hadhrat Umm Salamah ρ narrates that Rasulullaah ε was once in a jungle when a deer called him, "O Rasul of Allaah." Rasulullaah ε asked, *"What need do you have?"* The deer said, "This Bedouin has captured me and my two young ones are in this mountain. Release me so that I may go suckle my kids and return." Rasulullaah ε asked, *"Will you definitely do this?"* The deer replied, "Yes." Rasulullaah ε heard this and freed it. It went and returned after a while. The Bedouin asked, "O Rasul of Allaah, do you have any need?" Rasulullaah ε said, *"Release this deer."* The Bedouin released it and it went running to the mountain, saying, "I testify that there is no deity but Allaah and You are the Rasul of Allaah."

When Rasulullaah ε sent Hadhrat Safinah τ[1], his freed slave, to Mu'aadh τ in Yemen, he found a lion on the way.

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[1] 'Safinah' means a ship. Rasulullaah ε kept the name of Safinah τ because when Rasulullaah ε and his companions were atop a mountain and it became difficult to carry their goods, then Safinah took all the goods of the people on his shoulders and reached the top. In a very loving tone, Rasulullaah ε said, "This is a Safinah."

He said to the lion that he is the slave of Rasulullaah ε and he has the letter of Rasulullaah ε. It roared with love and moved aside. On the return journey, the exact same thing happened.

Another narration states that the ship of Hadhrat Safinah τ broke and he went towards an island. He saw a lion approaching. Hadhrat Safinah ρ said to it, “I am the slave of Rasulullaah ε.” It then took Hadhrat Safinah ρ onto its shoulders and guided him to the path.

Once Rasulullaah ε caught hold of the ears of a goat from the tribe of Abdul Qays. He massaged them using his fingers and then left it. It became a sign on it and this sign remains in its progeny to this day.

Ibraaheem bin Hammaad relates a narration in which Rasulullaah ε found **a donkey** in Khaybar. Rasulullaah ε spoke to it and asked it, *“What is your name?”* it said, “My name is Yazeed bin Shihaab.” **However, Rasulullaah ε kept its name as Ya’foor.** Its condition was such that Rasulullaah ε would send it to a Sahabi, it would go and knock at his door and call him. **When Rasulullaah ε passed away, it stepped into a well out of grief, fell in, and died.**

The narration of a camel is also part of this chapter. The camel had testified in front of Rasulullaah ε that its owner had not stolen it and it did belong to him.)

It is narrated that a goat came to Rasulullaah ε when he was with the army. The people were tired and they dismounted in a place where there was no water. They numbered about 300. Rasulullaah ε milked the goat and the entire army was satiated with that little milk. Then Rasulullaah ε said to Hadhrat Raafi τ, *"Become the owner of it, but I do not see you becoming the owner."* Hadhrat Raafi tied the goat but it opened itself and ran away.

Ibn Qaani and others mentioned this in their narration: Rasulullaah ε said regarding this goat, *"He Who brought it Will take it as well."*

On one journey, when Rasulullaah ε stood up to perform Salaah, he made his horse the barrier and said to it, *"May Allaah grant you blessings for as long as we remain in Salaah. Do not move from here."* Rasulullaah ε faced the horse and it did not move a limb until Rasulullaah ε completed his Salaah.

A narration from Waaqidi states that Rasulullaah ε sent emissaries to the kings. Once, in one day Rasulullaah ε sent six people out and **all of them miraculously spoke the language of the people they were sent to (i.e. to whichever king they were sent to).**

There are many Ahadith in this chapter but we only mentioned those that are famous and those that the Imams of Hadith mentioned in their books.

Section 19

Raising the Dead, Speaking to the Dead and Suckling Infants speaking to him ε

The Roast of a Jew warns that it is Poisoned

Hadhrat Abu Hurayrah τ narrates that a Jewish woman sent a roasted goat as a gift to Rasulullaah ε with poison mixed in it. Rasulullaah ε and his companions ate a few morsels of it when Rasulullaah ε suddenly said, *"Stop. No one should eat this meat because this meat has informed me that poison is mixed in it."* Unfortunately, Hadhrat Bishr bin Baraa' passed away because of this poisoning.

Rasulullaah ε then asked this Jewish woman, *"Why did you do this?"* She replied, "I wanted to see if you are a Nabi, for then this meat would not harm you but if you are only a king, then the people of the world will be saved from you." **This woman was killed according to Qisaas.** (Abu Dawud)

Hadhrat Anas τ narrates the same incident with the following addition: "The jewish woman said, 'I did not want to kill you.' Rasulullaah ε replied, *'Allaah will not allow you to do it.'* The Sahabah ψ sought permission to kill her and he replied in the negative. (Bukhari, Muslim)

Besides the narration of Wahb, the narration of Hadhrat Abu Hurayrah τ in which this woman was not killed is narrated through other chains. (Bukhari, Abu Dawud)

The narration of Hadhrat Jaabir τ states: *"I was informed (from the meat that it was poisoned)..."* Hadhrat Jaabir **τ** adds, "The Rasul of Allaah did not punish her." (Abu Dawud)

The narration of Hasan τ states: "The thigh of this roasted goat informed me that poison was mixed in it."

Abu Salamah bin Abdur Rahman τ narrates: *"The goat informed me that poison was mixed in it."* (Abu Dawud)

Ibn Ishaaq α also mentioned this incident and he said that Rasulullaah ε forgave this woman.

Hadhrat Anas τ narrated, "I feel the effect of this poison in Rasulullaah ε until now."

Hadhrat Abu Hurayrah τ narrates that during the final illness of Rasulullaah ε, he used to say, "The effect of the poison in the morsel of Khaybar always affected my life vein but today it has cut the link of life from me."

Ibn Ishaaq A narrated that the Muslims have complete conviction that Rasulullaah ε got the status of martyrdom as well as the honour of Nubuwwah.

Ibn Sahnoon A explains that the Muhadditheen are unanimous that the woman who fed poison to Rasulullaah ε and his companions was killed.

We have gathered the various narrations regarding this from Hadhrat Abu Hurayrah τ, Hadhrat Anas τ and Hadhrat Jaabir τ.

Hadhrat Ibn Abbaas τ narrates: “Hadhrat Bishr bin Baraa’ τ ate of the meat and was martyred (due to it) so Rasulullaah ε handed the woman over to the heirs of Hadhrat Bishr τ and they killed her.”

There is a similar difference of opinion about the killing of the person who did black magic on Rasulullaah ε. Waaqidi A says, “According to us, it is closer to analogy that Rasulullaah ε forgave him but it was reported that he ε killed him.”

Bazzaar has transmitted this Hadith from Hadhrat Abu Saeed τ and it has similar things mentioned. However, at the end it states that Rasulullaah ε put his hand forward and said, *“Take the name of Allaah, and eat.”* **“We began eating and took the name of Allaah. No harm then came to us by eating the food.”**

Qaadhi Abul Fadhl A says that the poisoned goat meat is mentioned in all the Sihaah books. Besides this, the other Imams have also narrated it. This is a famous Hadith. The Imams of foresight have a difference of opinion regarding a few things. Some said that conversation means the strength that Allaah j placed in the limbs of the dead goat, stones, or trees and Allaah j creates letters and sounds from it. Without changing the reality of it, he let it speak. This is the view of

Shaykh Abul Hasan A and Qaadhi Abu Bakr A. Other scholars are of the view that first, life is created in these things, and then the ability to speak is placed in them. There is a narration from Shaykh Abul Hasan regarding this (in accordance to our view). These views are both possible. And Allaah knows best. According to us, it is not conditional for life to be present in order to speak because in the case where there is no life, this would never be impossible.

However, if these letters and sounds are called *Kalaam Nafsi (speech per se)*, then it will be necessary for life to exist because *Kalaam Nafsi* can only come from a being that has life. Jubba'i opposes the Mutakallimeen in this regard. He says that Kalaam Lafzi (pertaining to words) and the existence of letters and sounds is formed in a way different from the way that it is formed in the living. It is impossible from others. Regarding the stones, trees and the thigh of the goat speaking, he says that Allaah j first placed life into them. Allaah j created a mouth, tongue, and ability to speak. Through these, Allaah j gave them the ability to speak.

If this is the case, then narrating this and giving importance to narrating it and more emphasis is placed on the narration of crying, but no historian or Muhaddith explained anything regarding it. Therefore, this claim is nullified here and there is no one forced to ponder over these things. Allaah is the One that gives divine ability.

A Boy who Could Not Speak Testifies to Nubuwwah

Hadhrat Wakee' narrates from Fahd bin Atiyyah that a youngster was brought to Rasulullaah ε. Although he was quite old he had not yet begun to speak. Rasulullaah ε asked the boy, *"Who am I?"* The boy replied, "You are the Rasul of Allaah."

Hadhrat Mu'rid bin Mu'ayqeeb narrates that he saw something astonishing by Rasulullaah ε; a new born child was brought to Rasulullaah ε. Then the same has been narrated as the above narration. This is the Hadith of Yamamah, narrated by Shasunah. He added the following to the narration: Rasulullaah ε then said, *"You spoke the truth; may Allaah grant you blessings."*

The child did not speak until he became a youngster. His name was kept Mubaarak al Yamamah and this incident took place in Makkah on the occasion of the Farewell Hajj.

Rasulullaah ε calls a Deceased Child and it Responds

Hadhrat Hasan τ narrates: "One day, a person came to Rasulullaah ε and said, 'I left a certain child in a certain jungle. (I do not know where it went).' Rasulullaah ε went with the person to the jungle, took the name of the child, and called, *'O child. Reply to me by the command of Allaah.'*

The child responded while coming out of the grave. Rasulullaah ε said, *'Your parents have been blessed with the fortune of Islaam. If you want, I can return you to your parents.'* The child said, 'I do not need them now. I have found my Rabb and He is much better than them for me'."

The Dead Come Alive

Hadhrat Anas τ narrates: "An Ansaari youngster passed away. **His mother was very weak and blind.** We shrouded the youngster and consoled the mother. She said, 'My son has passed away.' We said, 'Yes.' She said, 'O Allaah, You know well that I migrated only for Your sake and the sake of Your Rasul ε. It was with the hope that You will support me during every difficulty. Therefore, remove this calamity from me.' **After a little while, the child moved the cloth from his face and sat up and ate. We also ate."**

Hadhrat Abdullaah bin Ubaydullaah Ansaari τ narrates: "I was among those people who participated in the burial of Hadhrat Thaabit bin Qays bin Shammaas τ. He was martyred in Yamamah. **When we lowered him into the grave, we heard him saying,** 'Muhammad ε is the Rasul of Allaah. Abu Bakr, Umar, and Uthmaan ψ were pious and soft hearted.' We turned him around and saw that he was dead."

Hadhrat Nu'maan bin Bashir τ narrates: "Hadhrat Zayd bin Khaarijah τ fell down and **passed away** in a valley of Madinah. He was covered with a sheet. When people made a circle around him between Maghrib and Isha' in grieving,

they heard him saying, ‘Be silent. Rasulullaah ε is the seal of the Ambiyaa υ and this is mentioned in the previous books too,’ he then said, ‘He is truthful.’ He then took the names of Hadhrat Abu Bakr τ and Hadhrat Umar τ and said, ‘Peace be upon you O Rasul of Allaah and the mercy of Allaah and His blessings.’ He then returned to the deceased state he was in previously.”

Section 20

Removing Calamities and Illness

Blunt Arrows Penetrate the Armour of the Disbelievers

Hadhrat Sa’d bin Abi Waqqaas τ narrates: “During the battle of Uhud, Rasulullaah ε told me to get arrows so that I can fire them. These arrows were without the iron head. Despite this, it used to work like a normal arrow.” He explains that on that day, Rasulullaah ε fired so many arrows from his bow that it broke. (Bukhari, Muslim)

On the same day, an arrow struck the eye of Qatadah τ causing it to come out and hang near his cheek. Rasulullaah ε put the eye back in its place and this eye became the better of the two. Hadhrat Qatadah bin Nu’maan’s incident is narrated by Aasim bin Umar bin Qatadah and a large number of people.

Hadhrat Abu Saeed Khudri τ narrates this incident from Hadhrat Qatadah and says, “Rasulullaah ε placed his saliva on it on the day of the battle of Dhi Qirad. The effect of it

was that there remained no scars of any wounds he suffered, nor did any pus flow from it."

Sight returns to the Blind through the Du'aa' of Rasulullaah ε

Sunan Nasa'i has a narration of Hadhrat Uthmaan bin Hunayf τ **that a blind person came to Rasulullaah ε and said, "O Rasul of Allaah, make du'aa' that Allaah j grants me sight."** Rasulullaah ε said, *"Perform wudhoo, and two Rak'ats of Salaah and upon completion, say, 'O Allaah, I ask You and I present the medium of Your Nabi Muhammad ε. O Muhammad, through your medium, I turn to your Rabb so that He may return sight to my eyes. O Allaah, accept the intercession of Rasulullaah ε in my favour."* After making that Du'aa' and turning to the companions, they saw that his sight had been restored. (Tirmidhi, Ibn Maajah, Ahmad)

Uqayli A narrates from Habib bin Fudayk A that that the father of Fudayk suffered from cataracts in his eyes. Due to this, he could not see anything. Rasulullaah ε applied his saliva to it and the blind man began to see. In fact, he saw so well that he was seen threading a needle at the age of 80.

Rasulullaah ε Cures People with his ε Saliva

Ibn Mula'ib Al Asna τ narrates that he suffered from the sickness of dropsy.[1] He came with this complaint to Rasulullaah ε. Rasulullaah ε took sand in one fist and mixed his saliva in it and applied it. He says that he took the sand from Rasulullaah ε but he thought that a joke was being done on him. Anyway, he took the sand and returned. He mixed it in water and drank it and he was cured.

An arrow struck the chest of Hadhrat Kulthum bin Husayn on the day of Uhud. He came to Rasulullaah ε and Rasulullaah ε applied his saliva to the wound, immediately curing Hadhrat Kulthum ρ.

The head of Hadhrat Abdullaah bin Unays τ was wounded. He ε placed his saliva on it and no pus came out.

On the day of Khaybar, Rasulullaah ε placed his saliva in the eyes of Hadhrat Ali τ that were giving him difficulty and he was cured. (Bukhari)

His ε saliva was placed on the wound Hadhrat Salamah bin Akwa τ had on his thigh and he was cured. (Bukhari)

[1] A sickness in which the stomach blows up considerably and a person feels very thirsty. Despite drinking water, thirst is not quenched.

Hadhrat Zayd bin Mu'aadh τ's foot was wounded when he went to kill Ka'b bin Ashraf. The same thing was done and he was cured.[1]

The bone of Hadhrat Ali τ close to his thigh broke during the battle of the Trench, so Rasulullaah ε did this also and he was immediately cured and he was cured such that he did not even have to dismount a horse.

Hadhrat Ali bin Abi Taalib τ once fell ill. He came to Rasulullaah ε and said, "O Rasul of Allaah, make du'aa' to Allaah." He ε made du'aa', *"O Allaah, grant him health and safety."* After this, he tapped his foot with love on Hadhrat Ali τ and he was immediately cured. He was never affected by sickness after this. (Tirmidhi)

During the battle of Badr, **Abu Jahal cut off the arm of Hadhrat Mu'awwidh bin Afra τ. He brought it to Rasulullaah ε and Rasulullaah ε placed his saliva on it and rejoined it (to the body of Hadhrat Mu'awwidh bin Afra τ). It healed (completely).** Ibn Wahb narrated this.

Another narration from him mentions the incident of one of the companions by the name of Hadhrat Khubayb bin Yasaaf **τ** who was struck on the shoulder by a sword that

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[1] After Zayd bin Mu'aadh τ killed the accursed Ka'b bin Ashraf, he was returning in the morning from the home when the wife of Ka'b was screaming his name (Ka'b, Ka'b). Zayd bin Mu'aadh τ jumped a high roof and fled. This wound was on that occasion.

caused his arm to hang. **Rasulullaah ε returned it to its place, blew on it, and it healed.**

A woman from the tribe of Khath'am came to Rasulullaah ε with her young **child that could not speak** because of some illness. Rasulullaah ε asked for water, rinsed his mouth, washed his hands and feet, and gave the used water to the woman saying, *"Give this water to the child and pour it over his body."* This was done and the child was immediately cured. In fact, he began to speak so fluently that he was counted among the eloquent and intelligent ones.

Hadhrat Ibn Abbaas τ narrates that a woman brought her child to Rasulullaah ε. **The child was affected by insanity.** Rasulullaah ε passed his hand over the face of the child and the boy immediately came to his senses. **Something black came out of the child's mouth and he was totally cured.**

Hadhrat Muhammad bin Haatib τ was young when his **arm was burnt.** Rasulullaah ε rubbed it, made du'aa', and placed his saliva on that place. Hadhrat Muhammad bin Haatib τ was immediately cured.

Hadhrat Shurahbeel Ju'fi narrates: "A sore propped up on my palm. I could not hold the sword because of it, nor could I mount a horse. I mentioned my difficulty to Rasulullaah ε and Rasulullaah ε took my hand and began to massage it until the sore, and the mark of it, went away.

A girl asked Rasulullaah ε for food while he was eating. Rasulullaah ε took the food from in front of him and gave it to her. She said, "I want the morsel in your mouth." Rasulullaah ε gave her even that and it was the habit of Rasulullaah ε not to refuse. The moment she placed the morsel in her mouth, she became so bashful and modest that there was no woman more modest than her in Madinah.

Section 21

The Accepted Du'aa's of Rasulullaah ε

This is a lengthy chapter; people were benefitted and harmed through the Du'aa' of Rasulullaah ε and incidents of this nature occurred in abundance and are known with conviction.

The Du'aa' of Rasulullaah ε Affects Generations

Hadhrat Hudhayfah τ narrates that when Rasulullaah ε made Du'aa' for anyone, the effect of that du'aa' would not be restricted to that person only, but it would reach his children and their progeny as well. (Ahmad)

Hadhrat Anas τ narrates: "My mother requested Rasulullaah ε to make du'aa'. Rasulullaah ε made the following du'aa', *'O Allaah, increase his wealth and children and bless whatever You grant him'."* (Bukhari, Muslim)

Hadhrat Ikramah narrates that Hadhrat Anas τ said, “By Allaah, Allaah granted me abundant wealth and my children and grandchildren number more than a hundred at this time.” (Muslim)

One narration states that Hadhrat Anas τ said, “I do not know how free-hearted I am and if this was granted to anyone else as well. I have buried a hundred children of mine with my own hands and this is even with excluding miscarriages or grandchildren.”

Rasulullaah ε similarly made Du’aa for blessings in favour of Hadhrat Abdur Rahmaan bin Auf τ. (Bukhari, Muslim) Hadhrat Abdur Rahman bin Auf τ narrates: “I lift a stone from the ground and I feel that I shall find gold beneath it.”

When Hadhrat Abdur Rahman bin Auf τ passed away, he left behind so much gold that it had to be taken out by spades. (It was so much that) those that dug it developed sores on their hands.

He had four wives and each wife had a share of eighty thousand Dinaars. It is also said that each one got a hundred thousand Dinaars. It is also said that one of his wives got eighty thousand Dinaars as a redeeming amount for he had divorced her while he was ill.

Hadhrat Abdur Rahmaan bin Auf τ made a bequest of fifty thousand Dinaars for charity. **His generosity was such that he would free thirty slaves every day.** On one

occasion he gave an entire caravan of seven hundred laden camels in charity and it had every type of item on them. He did not spare anything and even gave the saddle and palanquin in charity.

Rasulullaah ε gave Hadhrat Mu'awiyah τ a du'aa' of kingdom and he acquired the Khilaafat.

Rasulullaah ε made Du'aa that Hadhrat Sa'd bin Abi Waqqaas τ[1] be made *Mustajaab ud Da'waat* (whatever he made du'aa' for, it would be accepted by Allaah). (Tirmidhi)

[1] We can gauge how this du'aa' was accepted in favour of Hadhrat Sa'd bin Abi Waqqaas τ from the following incident: during the khilaafat of Hadhrat Uthmaan τ, Hadhrat Sa'd bin Abi Waqqaas τ was the governor of Kufa. On one occasion, Sa'd τ took a loan from the treasurer of the Bayt ul Maal, Abdullaah bin Mas'ood τ. Upon the expiry of the time, Abdullaah bin Mas'ood τ requested the loan and Sa'd τ requested for time to pay. Abdullaah bin Mas'ood τ was not pleased with this. The result was that each of them got a group of people in their support against the other. Ibn Mas'ood τ, with the help of his group wanted Sa'd τ to pay his loan and the effort of Sa'd τ was that through his support he could be given grace. Finally, they got together and the matter reached a state where they were insolent. Some of the narrators say that Sa'd bin Abi Waqqaas τ wanted to make du'aa' of misfortune for Abdullaah bin Mas'ood τ. Looking at this, Ibn Mas'ood τ became worried and got up. Hadhrat Abdullaah bin Mas'ood τ knew that Rasulullaah ε made du'a, 'Whenever Sa'd makes any du'aa'. Accept it.' The narrator says that Hadhrat Sa'd τ lifted his hands and said, "O Allaah, Rabb of the

At this juncture, we wish to also write something about Hadhrat Abdullaah bin Mas'ood τ so that the readers will know his status, as is the case with the other Sahabah mentioned above:

Hadhrat Abdullaah bin Mas'ood τ

His name was Abdullaah and his title was Abu Abdur Rahmaan and Ibn Umm Abd. His father's name was Mas'ood. His mother's name was Umm Abd. His father had passed away during the era of ignorance. However, his mother accepted Islaam. Therefore, he is linked to his mother as well. In the Ahadith he is also called Ibn Umm Abd and Abu Abdur Rahman. In the era of Rasulullaah ε and the Sahabah ψ he was more famously known as Ibn Umm Abd. In the last part of the era of the Sahabah ψ and during the time of the Tabi'een and Tab ut Taabi'een, he was famously called Abu Abdur Rahmaan. Sometimes he would be called Abdullaah bin Mas'ood and sometimes only Abdullaah, **although the number of people named Abdullaah among the Sahabah were four hundred and thirty six.** Among them, the famous were Abdullaah bin Mas'ood τ, Abdullaah bin Umar τ, Abdullaah bin Abbaas τ, Abdullaah bin Zubayr τ, Abdullaah bin Amr bin Aas τ. (Isaabah vol.1 p.464)

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skies and the earth…" hearing only this, Ibn Mas'ood τ said, "Sa'd, say good words." Saying this, he went away. Subhaanallaah, how much conviction did the Sahabah ψ have in the words of Rasulullaah ε that even when arguing, they would not forget the statements of Rasulullaah ε.

However, when the word 'Abdullaah' is spoken when referring to the Sahabah, Hadhrat Abdullaah bin Mas'ood τ is generally meant. The brother of Hadhrat Abdullaah bin Mas'ood τ, Utbah, was also a Sahabi. He was with Hadhrat Abdullaah bin Mas'ood τ on the second migration to Abyssinia. He then returned to Madinah Munawwarah. However, Abdullaah bin Mas'ood τ was more virtuous than him and had a higher rank than him. Therefore, whenever Ibn Mas'ood is said, it means Abdullaah bin Mas'ood τ. Similarly, whenever Ibn Umar τ, Ibn Abbaas τ, Ibn Zubayr τ, Ibn Amr bin al Aas τ, are mentioned, then Abdullaah is meant because all of them were more famous than their siblings.

Ibn Hibbaan says that Abdullaah bin Mas'ood τ was the sixth person to accept Islaam. He participated in both migrations, he performed Salaah in the direction of both Qiblas, he participated in Badr, and Hudaybiyyah and Rasulullaah ε gave him glad tidings of being a dweller of Jannah.

Allamah Baghawi has narrated the following from Hadhrat Abdullaah bin Mas'ood τ, "I am the sixth Muslim, and there was no other Muslims besides us at the time." There is a difference of opinion because in the beginning of Islaam, people were very cautious about making their Islaam apparent. Therefore, every person mentioned his rank in Islaam according to his knowledge.

The Islaam of Hadhrat Abdullaah bin Mas'ood τ

Hadhrat Abdullaah bin Mas'ood τ said, "During my youth, I used to herd the goats of Uqbah bin Abi Mu'eet. Once, Hadhrat Muhammad ε and Abu Bakr τ came. Rasulullaah ε said, *'Do you have a goat that has not mated as yet?'* I said, 'Yes.' I took such a goat to Rasulullaah ε. Rasulullaah ε passed his hands over the udders and made Du'aa'. The udders were filled with milk. Rasulullaah ε milked it, drank, and gave Hadhrat Abu Bakr τ to drink. I drank (as well). Rasulullaah ε then instructed the udders to dry up and it did. After this I went to Rasulullaah ε and requested him to teach me."

In summary, Abdullaah bin Mas'ood τ accepted Islaam at that time. He understood service to Rasulullaah ε as his compulsory duty. He would always remain at his side on journey and at home. He would keep water and the miswaak of Rasulullaah ε ready for his ε wudhoo. He had the honour of removing and putting on the shoes of Rasulullaah ε. Hadhrat Muhammad ε passed his hand of affection over his head and said, "Indeed you are a small and knowledgeable lad." He was young at the time but he was given great knowledge later on. Abdullaah bin Mas'ood τ was at the least about 15 years old at the time. Out of affection he was called a very young lad.

Abdullaah bin Mas'ood τ and his mother would come to Rasulullaah ε very often. Hadhrat Abu Musa τ said, "My brother and I came from Yemen. **For a while we thought that Hadhrat Abdullaah bin Mas'ood τ was from among the family of Nubuwwah.** It was because he and his mother would come and go very often from Rasulullaah ε and coming and going so much is normally found among family members."

The special attention of Rasulullaah ε, and his enthusiasm and desire for knowledge and to follow the Sunnah was such that he used to adopt the practice of Rasulullaah ε in everything; eating, drinking, getting up, sitting down, walking, etc. When Abdur Rahman bin Yazid and others asked Hadhrat Hudhayfah τ, "In terms of actions, character, and life, which Sahabi was the closest to Rasulullaah ε so that we may benefit from him?" **Hadhrat Hudhayfah τ said, "There is no Sahabi closer and bearing more resemblance (to Rasulullaah ε) than Hadhrat Abdullaah bin Mas'ood in terms of tranquillity in knowledge, tolerance, a good life, steadfastness, and religious matters."**

Rasulullaah ε said, "I am happy for my Ummah with that with which Ibn Umm Abd is happy with and I am displeased for them with that which Ibn Umm Abd is displeased."

One-narration states that Rasulullaah ε said, *“Acknowledge whatever Abdullaah bin Mas’ood τ tells you.”* (Tirmidhi)

The Qur’aan and Ibn Mas’ood τ

Allaah j granted him a beautiful voice and a good way of reciting. It is written in Tabaqaat al Qurraa’ that **‘Together with a beautiful voice, Abdullaah was the leader in Tajweed of the Qur’aan.’** One night, he was reciting Surah Nisaa in Tahajjud. Rasulullaah ε, Hadhrat Abu Bakr τ, and Hadhrat Umar τ came. Nabi was very pleased with his recital. In happiness Nabi said, “Ask, you will be given.” Nabi repeated this, so Abdullaah said, “O Allaah, I ask for the wealth of Imaan that will never be taken from me and I seek that bounty that will never finish and I desire the companionship of Rasulullaah ε in Jannah.” This du’aa’ is a resolute testimony of his independence from the world, his high aspirations, Imaani insight, love for Rasulullaah ε, etc. Just as he did not separate from Rasulullaah ε in the world, except by being forced, he requested this bounty in Jannah too. From this incident we learn that Rasulullaah ε was given the bounty of reciting the Qur’aan and he was given glad tidings as well, just as Ibn Mas’ood τ says that Hadhrat Abu Bakr τ and Hadhrat Umar τ gave him the glad tidings of **Rasulullaah ε saying, *“He who wants to recite the Qur’aan correctly, just as it was revealed, he should read according to the way of Abdullaah bin Mas’ood.”***

He used to follow the Qur'aan and Sunnah and had great enthusiasm to practice on it. He made great effort in gaining an understanding of deen. This can be gauged from the statement of Hadhrat Ibn Mas'ood τ: "When we used to learn ten verses of the Qur'aan, then as long as we did not practice on them, we never used to learn the next ten." It is apparent that plain recital of the words is not meant because first ten verses are taught, then the reality of the Qur'aanic knowledge and the laws and rulings were learnt under Rasulullaah ε. This is the reason why after all these matters were complete, Rasulullaah ε permitted them to teach and commanded the Sahabah ψ to benefit from him.

Rasulullaah ε said, *"Learn the Qur'aan from four people;* *Abdullaah bin Mas'ood, Saalim Maula Abi Hudhayfah, Ubayy bin Ka'b and Mu'aadh bin Jabal."* The narrator of this is Hadhrat Abdullaah bin Amr bin al Aas τ. **He says. "From the four, Rasulullaah ε took the name of Hadhrat Abdullaah bin Mas'ood τ first.** Therefore, I began to love him and continued to love him." Another narration of Tirmidhi adds support to this. Hadhrat Hudhayfah τ narrates that Rasulullaah ε said, *"Read what Abdullaah bin Mas'ood reads."*

Ibn Abbaas τ says that every year during the blessed month, Jibreel υ would come to Rasulullaah ε and recite the Qur'aan. The year that he passed away, he recited the Qur'aan twice. Hadhrat Abdullaah bin Mas'ood τ was present on both occasions. Therefore, his recitation is the

final recitation and he had knowledge of the abrogating and abrogated.

The Advice of Hadhrat Umar τ

Hadhrat Umar τ appointed Hadhrat Abdullaah bin Mas'ood τ over Kufa and he made the following address to the people of Kufa, "Indeed I have made Ammaar bin Yaasir your leader and Abdullaah bin Mas'ood your teacher, and minister, and I have sent them. I gave the responsibility of the Bayt ul Maal over to Abdullaah bin Mas'ood as well. They are the companions of Rasulullaah ε. They possess special honour and dignity. **Listen to them and accept them." After this, Hadhrat Umar τ said, "None is independent of the knowledge, virtue, understanding, and planning of Ibn Mas'ood τ. However, I gave him preference (I wanted to keep him for our services but) sent him."**

Ibn Wahb says that he was sitting in a gathering by Abdullaah bin Mas'ood τ. Suddenly, a thin person came. He looked at Hadhrat Umar τ and his face was shining with happiness. He then said, "This is an embodiment of knowledge, this is an embodiment of knowledge." This was Abdullaah bin Mas'ood τ.

The Advice of Hadhrat Ali τ

Although Hadhrat Abdullaah bin Mas'ood τ did not live to see the Khilaafat of Hadhrat Ali τ (he passed away in 32 A.H and Hadhrat Ali τ became the khalifah in 35 A.H) but

when Hadhrat Ali τ came to Kufa and he saw the many students of Hadhrat Abdullaah bin Mas'ood τ, he asked them questions and he was satisfied with their answers. **The students began to praise the teacher and Hadhrat Ali τ said, "I say whatever he says, in fact, more."**

It is narrated from Hadhrat Ali τ that Rasulullaah ε said, "Every previous Nabi had a (special) companion. Allaah granted me fourteen (special) companions. One of them is Abdullaah bin Mas'ood."

Indeed, the rank of the four Khulafaa' is very high but their work, administrative tasks, Jihaad and Islaamic conquests were even more. Hadhrat Abdullaah bin Mas'ood τ migrated twice to Abyssinia in the era of Rasulullaah ε. Then, he came to Madinah Munawwarah before the battle of Badr. It was as though it was his third migration. He participated in all the expeditions with Rasulullaah ε. He remained resolute and firm in the battle of Uhud and he remained in support of Rasulullaah ε during the battle of Hunayn as well. In the era of Hadhrat Abu Bakr τ, when there was fear of Madinah being attacked during the trial of apostasy, the various batallions were made for the protection of Madinah and Abdullaah bin Mas'ood τ was appointed over one of the batallions. In the era of Hadhrat Umar τ, 15 A.H, he participated in the decisive battle of Yarmook and showed his ability with the sword. However, when the conquests increased, there was a need for judges and teachers, so in 20 A.H, Hadhrat Umar τ sent Hadhrat Ammaar bin Yaasir τ as the governor of Kufa and Hadhrat

Abdullaah bin Mas'ood τ as the minister. He was also given responsibility of the Bayt ul Maal. After this, Hadhrat Ibn Mas'ood τ was totally engaged in teaching the Qur'aan, Sunnah, and Fiqh. **His students used to write his fataawa and rulings too. No other Sahabi's rulings were collected because Hadhrat Ibn Mas'ood τ was all encompassing. Therefore, Imam Abu Hanifah A made the basis of his fiqh the views of Ibn Mas'ood τ. And Allaah knows best.**

Hadhrat Umar τ is the result of the Nabawi Du'aa'

Rasulullaah ε made du'aa', *"O Allaah, grant honour to Islaam through Umar or Abu Jahal accepting Islaam."* The du'aa' of Rasulullaah ε was accepted in favour of Hadhrat Umar τ. (Tirmidhi, Ahmad)

Hadhrat Ibn Mas'ood τ narrates: "From the time Hadhrat Umar τ accepted Islaam, on account of his awe, we always stayed with respect." (Bukhari)

On one occasion of a battle, many Sahabah were thirsty, so Hadhrat Umar τ asked Rasulullaah ε to make du'aa'. Rasulullaah ε made du'aa' and the clouds then gathered and rained according to the needs of the people and then moved away.

During a Friday Khutbah, Rasulullaah ε made du’aa’ for rain[1] and it began to rain immediately. The next Friday, people came to complain of too much rain, so Rasulullaah ε made du’aa’ and the clouds immediately cleared. (Bukhari, Muslim)

Rasulullaah ε made the following du’aa’ for Hadhrat Abu Qatadah τ, *“O Allaah, grant him blessings in his hair and body.”* Although he passed away at the age of 70, he looked like a fifteen-year-old youngster.

On one occasion, Rasulullaah ε said to Naabigha, “May Allaah not let your teeth fall.[2]” One-narration states that his teeth were more beautiful than those of others and whenever a tooth fell out, another would grow in its place. He

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[1] Rasulullaah ε was delivering the Friday sermon when a person stood up and said, “O Rasul of Allaah, the animals have died, the feed is finished and the people are restless. Make du’aa’ to Allaah for rain.” Rasulullaah ε made du’aa’, *“O Allaah, quench us, O Allaah, quench us, O Allaah, quench us. O our Allaah, send such rain upon us that will remove our difficulty, it falls lightly, grows crops, beneficial, not harmful, coming quickly, not late. O Allaah, quench Your servants and animals and spread Your mercy and enliven our dead cities. O Allaah, send clouds upon us that are heavy, thundering, sending water, with bright lightning…”* When Rasulullaah ε made this du’aa’, there was such a downpour that the same person came the next week and asked Rasulullaah ε to make du’aa’ for the rain to stop. Rasulullaah ε then made du’aa’, *“O Allaah, the rain is enough. Do not rain upon us but let it rain around us where there is need.”*

[2] This is an Arabic expression meaning “How well you have spoken!”

remained alive to the age of 120. Some have said that he lived even longer.

Rasulullaah ε made the following du'aa' for Hadhrat Abdullaah bin Abbaas τ, ***"O Allaah, grant him the understanding of Deen and grant him the knowledge of Tafseer."*** Later on, Hadhrat Abdullaah bin Abbaas **τ** became a great scholar and Mufassir. **He was called *Tarjumaan al Qur'aan (Interpertor of the Quraan)*.** (Bukhari, Muslim)

Rasulullaah ε made du'aa' for blessings in the work of Hadhrat Abdullaah bin Ja'far τ. Thereafter, whenever he sold anything, he would get countless profit.

Rasulullaah ε made du'aa' of blessings for Hadhrat Miqdad τ. Countless amounts of wealth then came to him.

Similarly, Rasulullaah ε made du'aa' for Urwah bin Abi Ja'd. He says, "Whenever I went to the bazaar, I would not return until I made profit of 40000 dirhams." (Bukhari). Imam Bukhari A says that even if he had to buy sand, he would have made profit from it.

Similar is narrated about Hadhrat Gharqad τ. It is narrated about him that one of his camels got loose and ran away. Someone brought it back and presented it to him.

Rasulullaah ε made du’aa’ for the mother of Hadhrat Abu Hurayrah τ to become Muslim and she entered the fold of Islaam. (Muslim)[1]

Rasulullaah ε made the following du’aa’ for Hadhrat Ali τ, *“May Allaah save you from heat and cold.”* Because of this, during cold days he would wear summer clothes and during summer he would wear winter clothes and even then he would not feel hot or cold. (Ibn Maajah)

Rasulullaah ε made the following du’aa’ for his daughter Hadhrat Faatimah ρ, *“May Allaah never let you be hungry.”* She explains that she never felt hungry after that.

Hadhrat Tufayl bin Amr τ requested a sign from Rasulullaah ε to show his people. So Rasulullaah ε made du’aa’: *“O Allaah, grant him light.”* A light then shone between his eyes. Nabi said, “O my Rabb, I fear that people will call it a sickness.” **The light then moved to his staff and it would shine even during a dark night. He was named *Saahib e Noor* (Man of Light) because of this.**

[1] Once, Hadhrat Abu Hurayrah τ mentioned Rasulullaah ε and his mother spoke ill of him. Hadhrat Abu Hurayrah τ pleaded before Rasulullaah ε to make du’aa’ that his mother accepts Islaam, he says, “When I was returning home, I had conviction that when I go home my mother would have already accepted Islaam.” It happened exactly so; his mother had bathed and waiting for him. The moment she saw him, she recited the Kalimah and accepted Islaam.

The People Rasulullaah ε made Du'aa Against

Rasulullaah ε made du'aa' of misfortune for the tribe of Mudar and so they were affected by a drought. Finally, the Quraysh pleaded with mercy to Rasulullaah ε and Rasulullaah ε made du'aa' of goodness for them and then mercy was shown to them. (Bukhari, Muslim)

Rasulullaah ε made du'aa' of misfortune for Kisra[1]. He had torn the letter of Rasulullaah ε, so Allaah j destroyed his kingdom. His dynasty ended in such a way that the Iranians did not rule anywhere on earth.

Rasulullaah ε made du'aa' of misfortune for Kisra's son. The one who forced him to break his Salaah. The du'aa' was, *"May Allaah wipe out his footsteps."* Subsequently, he became disabled. (Abu Dawud)

Rasulullaah ε saw a person eating using his left hand. He ε said to him, *"Eat with your right hand."* The person replied, "I cannot eat using the right hand." Rasulullaah ε said, *"Now you will not be able to eat with it."* After this, the

[1] For the sake of propagating Islaam, Rasulullaah ε had letters written to the kings. He was one of these kings. No one but Parwez bin Hurmuz had the audacity to do this (tearing the letter of Rasulullaah ε). Hadhrat Abdullaah bin Hudhaafah Sahmi τ had brought the letter. For more detail, see Seerat Ibn Hishaam.

person could not lift his right hand to his mouth to eat. (Muslim)

Rasulullaah ε made the following du'aa' of misfortune for Utbah bin Abu Lahab, *"O Allaah, send a dog from your dogs upon him."* Later, a lion attacked and ate Utbah bin Abu Lahab.

Once he ε said to a woman, *"A lion will eat you."* This happened and a lion ate her.

The famous hadith narrated by Hadhrat Abdullaah bin Mas'ood τ states: "Once when Rasulullaah ε was in Sajdah the Quraysh placed a bloody intestine on his back. Rasulullaah ε then named them and made du'aa' for their misfortune. All of them were killed in the battle of Badr."

Rasulullaah ε made du'aa' of misfortune for Hakam bin Abil Aas because whenever Rasulullaah ε stood up for Tabligh, this wretched one would turn his face for Rasulullaah ε and would make signs telling the people not to consider what he says. Rasulullaah ε looked at his shameless deeds and made du'aa to Allaah: *"May Allaah make your face like that."* Subsequently, Hakam was afflicted by such a sickness that his face and eyes moved like a mad person. He died in this way.

Rasulullaah ε made du'aa' of misfortune for Muhlim bin Juthaama[1] and he died in a week. His punishment did not end there – when he was placed in the grave the grave threw his body out. Finally, they had to throw him between two mountains and cover him with stones.

One person sold a horse to Rasulullaah ε and then denied the transaction. **Hadhrat Khuzaymah gave witness to this transcation.** However, Rasulullaah ε returned the horse and made du'aa', *"O Allaah, if he is lying and definitely he is lying, then do not bless him in the horse."* Thereafter, the horse lifted its leg while the liar was riding it and the liar fell down and died.

There is much more to this chapter but it is so much that it cannot be covered.

Section 22

The Reality of Things Changes

A Lazy Horse becomes Fast

Hadhrat Anas bin Maalik τ narrates: "One night, the people of Madinah were fearful so Rasulullaah ε mounted the horse of Hadhrat Abu Talha τ and went out of Madinah (to find out the source of what was making the people

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[1] He was part of the military under the command of Amer bin Al-Aabdat and he treacherously murdered Amer when they came to the bottom of a valley.

fearful). The horse of Abu Talha τ was originally slow but when Rasulullaah ε returned, he said to Abu Talha τ, *"We found your horse to be like a stream, i.e. very fast."* After this, that horse was never left behind. (Bukhari, Muslim)

Rasulullaah ε put fat (speed) onto the legs of the camel of Hadhrat Jaabir τ because it used to move very slow. After this it was difficult to control it when it ran. (Bukhari)

The horse of Hadhrat Ju'ayl Ashja'i τ was also slow. Rasulullaah ε pushed it with a stick and made du'aa'. After this it became difficult to hold its head straight (due to its immense speed). The children of Hadhrat Ju'ayl bin Ashja'i τ sold the horse for 12000 dirhams.

Hadhrat Sa'd bin Ubaadah τ had a slow horse. Once, when Rasulullaah ε mounted it, it began to move so fast that it was difficult for anyone to surpass it.

There was a hair of Rasulullaah ε placed in the hat of Hadhrat Khaalid bin Waleed τ. The effect of it was that whichever battle he participated in, he won. (Baihaqi)

The Effect of the Things Rasulullaah ε left Behind

An authentic narration of Hadhrat Asmaa' bint Abu Bakr ρ states that she took out a Tayaalasi cloak after the

demise of Rasulullaah ε and said, “Rasulullaah ε used to wear it. **We wash it and give the water to the ill and they are cured.”** (Muslim)

Qaadhi Abu Ali narrates from his Shaykh Abul Qaasim bin Ma’moon: “There was a wooden bowl of Rasulullaah ε with us. We used to fill water in it for the sick. They used to drink it and would be cured.”

Jahjah Ghifaari snatched the knife of Rasulullaah ε from the hand of Uthmaan τ. After taking it, he wanted to break it (over his knee). The people began to admonish him. Because of trying to do such an accursed action, he developed an aliment in his knee. Due to this, one leg of his was rendered useless and he died within a year.

The Water of Rasulullaah ε

On one occasion, Rasulullaah ε placed his used water of wudhu in the well of Quba. The well never dried after that.

Rasulullaah ε placed his saliva in the well that was in the house of Hadhrat Anas τ and the water became sweet. There was no well of Madinah that had sweeter water.

On a journey, Rasulullaah ε passed a spring. Rasulullaah ε enquired about the name of it. He was told that its name was *Beesaan* because its water was extremely bitter. Rasulullaah ε said, “In fact, this is *Nu’maan*.” Only by saying this, its water became very sweet and valuable.

Once a bucket of Zam Zam was filled and brought to Rasulullaah ε. Rasulullaah ε put his saliva in it and its smell became sweeter than musk. (Ibn Maajah, Ahmad)

Hadhrat Hasan τ and Hadhrat Husayn τ were once restless because of thirst. Rasulullaah ε put his tongue on their tongues and they became quiet.

Hadhrat Umm Maalik ρ had a small cup in which she used to send ghee (clarified butter) as a gift to Rasulullaah ε. Rasulullaah ε told her that she should squeeze it out. Saying this, he ε gave it to her and she saw that it was once again filled with ghee. After this happened; if her children wanted gravy and she did not have anything to feed them; she would go to that cup and find ghee there. She continued using it until one day someone else squeezed it out. (Muslim)

When Rasulullaah ε used to put his saliva in the mouth of a small child, it would suffice the child for the night.

The Miraculous Touch of Rasulullaah ε

Similarly, if Rasulullaah ε touched anyone, then through the blessings of the hand of Rasulullaah ε, there would be blessings in the other limbs. For example, when Hadhrat **Salmaan Faarsi τ's owners made a contract with him, the condition was that he should plant three hundred date palms. When the trees bear fruit and ripen, he should give 400 uqiya of gold (and then he will be freed).** When this reached Rasulullaah ε, he ε got up and began to plant the

trees. Someone else planted only one tree. **All the trees besides this one immediately began to bear fruit**. **Rasulullaah ε uprooted that one and planted another and it also began to bear fruit.**

The book of Bazzaar states: "Besides one tree, all the trees gave fruit the same year. After this, Rasulullaah ε uprooted it and planted it again and within a year it gave fruit as well.

Rasulullaah ε then gave Salmaan τ a piece of gold that was the size of a hen's egg. He passed his tongue over it and said, *"Go and pay."* Subsequently, he paid 40 uqiya of gold and the remainder was the same that he left with. (Ahmad)

Hadhrat Hanash bin Uqayl τ narrates: "Rasulullaah ε once fed cereal to me; after that my condition became such that when the time of hunger came, I felt that my stomach was filled and when I felt thirsty then I felt as though I drank water and when I felt hot, it seemed as though it was cool."

Rasulullaah ε gave a date palm branch to Hadhrat Qataadah bin Nu'maan τ when he performed Esha Salaah with Rasulullaah ε on a rainy night. Rasulullaah ε said, *"Take this branch. It will light up the area around you equal to ten yards and when you reach your house you will see a black dot. Beat him properly because he is Shaytaan."* As Rasulullaah ε said, the moment he left, the branch lit up until he reached home. He saw a black dot inside and beat it until it fled his home. (Ahmad)

There is another incident that Rasulullaah ε gave a stick to Hadhrat Ukkaasha bin Mihsan τ and said, *"Go and wage Jihaad."* This was on the occasion of the battle of Badr when his sword broke while fighting. **That stick became a sword in the hands of Ukkaasha bin Mihsan τ.** It was enlightened, long, made of iron and very sharp. Subsequently, he waged Jihaad using it and he continued using it in other battles until he was martyred when fighting the apostates. He named the sword *Aun* (Aid).

Hadhrat Abdullaah bin Jahash τ was also given a date palm branch by Rasulullaah ε on the battle of Uhud when his sword broke. This branch also became a sword in his hands.

Milk Increases through the Blessings of Rasulullaah ε

Through the blessings of Rasulullaah ε, the milk in animals increased. Animals that were not giving milk began to give milk. This was the case with:

1. The goat of Umm Ma'bad's goat. The goats of Mu'awiyah bin Thaur,
2. The goat of Hadhrat Anas τ,
3. The goats of Sayyidah Halimah and her slow moving conveyance,
4. The goat of Hadhrat Abdullaah bin Mas'ood τ (Ahmad) (and this was such a goat that had not even mated),
5. And The goat of Hadhrat Miqdad τ (Muslim)

Blessings of Rasulullaah ε

The Sahabah ψ once gave Rasulullaah ε a filled waterskin. They had closed the mouth of it. Rasulullaah ε made du'aa' of blessings for it. At the time of Salaah, the Sahabah ψ opened it and saw that it was filled with milk and there was foam at the top, which normally comes with fresh milk. Hammaad bin Salamah τ narrated this.

Rasulullaah ε placed his hand over the head of Hadhrat Umayr bin Sa'd and made du'aa' of blessings for him. He passed away at the age of 80 but his hair had not yet turned white.

There are countless similar narrations explained about Hadhrat Saa'ib bin Yazeed τ (Bukhari, Muslim) and Hadhrat Madlook τ.

There was a beautiful fragrance that used to be emitted from the body of Hadhrat Utbah bin Farqad τ. It used to overpower the smell of perfume of women. This was because Rasulullaah ε passed his hands over his back and stomach on one occasion, out of affection.

Rasulullaah ε wiped off the blood from the face of Hadhrat Aa'idh bin Amr τ himself during the battle of Hunayn and he made du'aa' for him. After this his face used to shine like the white forehead of a horse shines and attracts the heart.

Rasulullaah ε passed his hands over the head of **Hadhrat Qays bin Zayd Al Judhaami τ** and made du'aa' for him. He lived for a hundred years. All his hair turned white except for the place that Rasulullaah ε touched. **It is for this reason that he was called *Aghar* (Enlightened)**.

There is a similar narration narrated about Hadhrat Amr bin Tha'labah τ

Rasulullaah ε passed his hand over the face of another person and the face of that person would always shine

Rasulullaah ε touched the face of Hadhrat Qataadah bin Milhaan τ and his face shone such that the image of the person standing in front of him could be seen in his face. (Ahmad)

Rasulullaah ε passed his affectionate hand over the head of Hadhrat Hanzalah bin Hidhaym τ and made du'aa' of blessings for him. Such people would be brought to him that had swelling on their faces, or the udders of the goat would be swollen, and Rasulullaah touched them ε. Through the blessings of this, the swelling would go away. (Ahmad)

Rasulullaah ε had rinsed his mouth and sprinkled some of the water onto Sayyidah Zainab bint Umm Salamah ρ. Through the blessings of this, she became so beautiful that there was no other woman more beautiful compared to her when seen.

Similarly, Rasulullaah ε once passed his hand of affection over the head of a bald person. His sickness went and hair grew. **Rasulullaah ε passed his hand over countless children, sick people, and mad people and they were all cured.** Such a narration is also narrated from Muhallab bin Qibaalah.

On one occasion, a person suffering from a hernia came to Rasulullaah ε. Rasulullaah ε said, “Give him water from a certain well.” The blessed saliva of Rasulullaah ε was placed into this well. He did this and his sickness went away.

Taa’oos τ explains that whichever **mad** person came to Rasulullaah ε, he would **pass his hands over the chest of the person,** and his madness would go away.

The water taken out from a certain well was given to Rasulullaah ε. He put his saliva into it and the water was thrown back into the well. Subsequently, a fragrance like that of musk was emitted from the well.

On the occasion of the battle of Hunayn, Rasulullaah ε threw a handful of dust towards the disbelievers and said, “May your faces be covered.” All the disbelievers then began to rub their eyes. (Muslim)

The Memory of Hadhrat Abu Hurayrah τ is a Result of Nubuwwah

Hadhrat Abu Hurayrah τ complained of the weakness of his memory to Rasulullaah ε, so Rasulullaah ε said, *"Open your cloth and spread it out."* He then filled his hands that were cupped and blew it in. Rasulullaah ε then said, *"Now hold it to your chest."* He acted according to the instruction of Rasulullaah ε and he never forgot anything thereafter. (Bukhari, Muslim)

There are countless narrations regarding this. It is impossible to enumerate all of them.

Jarir bin Abdullaah τ complained that he could not ride a horse. Rasulullaah ε tapped his hand on his chest and made du'aa'. After this, he was counted among the famous Arab riders. (Bukhari, Muslim)

Out of affection, Rasulullaah ε passed his hand over the head of Hadhrat Abdur Rahman bin Zayd Al Khattaab and made du'aa' of blessings. At the time, he was young and not handsome. However after this he became a handsome and brave youngster.

Section 23

Rasulullaah ε is Informed of the Unseen

Rasulullaah ε Prophesises of Incidents to Occur

One of the miracles of Rasulullaah ε is that he used to be informed of the unseen, i.e. whatever happened, Rasulullaah ε used to be informed. There are countless Ahadith regarding this and it is not possible to mention them all. It is from among the miracles of Rasulullaah ε that it has reached us with genuine knowledge and Tawaatur. All the narrators are also unanimous that Rasulullaah ε used to be informed of matters of the unseen.

Hadhrat Hudhayfah bin Yamaan τ narrates: "One day, Rasulullaah ε stood amongst us and he mentioned everything that will occur until Qiyaamah. He did not leave anything out. Whoever remembered what Rasulullaah ε said, remembered; and whoever forgot, forgot. My companion believes this. Whenever anything happens I recognize and remember it like how a person looks at the face of another and remembers, then he does not find the person for a long time but the moment he appears before him again, he immediately recognizes him." (Bukhari, Muslim, Abu Dawud) Hadhrat Hudhayfah τ then explained, "I do not find it to be correct that my companions forgot or they mistakenly forgot. **By Allaah, Rasulullaah ε did not leave out mentioning any trial that will occur in future.**

Rasulullaah ε mentioned them to be about 300. Rasulullaah ε mentioned the name of each one who made fitnah, together with his lineage and tribe." (Abu Dawud)

Hadhrat Abu Dhar τ narrates: "Indeed, Rasulullaah ε left us in the condition that even if there was a bird moving in the sky, he would tell us regarding it."

Those who gathered the authentic Ahadith and the Imams of Hadith informed us of such matters about which Rasulullaah ε informed his companions. For example, he promised them that they would overpower their enemies. (Bukhari)

He told them that Makkah would be conquered. (Bukhari)

He informed them about Bayt ul Muqaddas (Bukhari)

He told them about the conquest of Yemen, Shaam, and Iraq. (Bukhari, Muslim)

He informed them about such peace and safety that a woman will travel from Hirah to Makkah alone and she not fear anyone but Allaah. (Bukhari)

He informed them about war in Madinah. (Bukhari, Muslim)

He ε informed them that Khaybar will be conquered at the hands of Hadhrat Ali τ. (Bukhari, Muslim)

Allaah will let the ummah of Muhammad ε conquer the world. They will be given all the bounties of the world. (Bukhari, Muslim)

The Muslims will divide the treasures of Caesar and Chosroes among themselves. (Bukhari, Muslim)

There will be trials among them, and it will be based on the desires of the carnal self.

They will follow the ways of the previous nations. (Bukhari, Muslim)

They will be split into 73 sects and only one group among them will gain salvation. (Ahmad, Abu Dawud, Tirmidhi, Ibn Maajah)

Their carpets will be very valuable. (Bukhari, Muslim)

Some of them will wear clothing in the morning and other clothes in the evening. **There will be one dish at mealtime and they will take away another. They will place valuable curtains in their homes, like the cloth of the Ka'bah.**

The end of the Hadith states, "Today, you are much better off than those days of luxury and comfort." (Tirmidhi)

They will scream in pride. The girls of Rome and Persia will serve them and Allaah j will place mutual enmity among them. Their evil ones will overpower the good ones. (Tirmidhi)

There will be a war with the Romans (Bukhari, Muslim)

The kingdom of Kisra will be destroyed and there will be no Chosroes and Kisra thereafter. (Bukhari, Muslim)

He ε said that Rome will remain in existence right until the last era.

Rasulullaah ε also said that the pious would be lifted from this world, one after the other. (Bukhari)

The evil ones will be in abundance and knowledge will decrease. There will be fitnah and war and fighting all over. (Bukhari, Muslim)

"Regret, the evil upon the Arabs has come close to them." (Bukhari, Muslim)

"The earth was folded for me and saw the east and west of it. The time is close when my Ummah will take control until where the earth was folded for me." (Muslim)

This is the reason why this ummah ruled from India in the east to Tanja in the west and no Ummah was given this before. As for the north and south, there are not many countries there.

He ε said, *"Maghrib will always remain on the path of truth until Qiyaamah is established."* (Muslim) Ibn Madini α says that the people of *Gharb* refer to the Arabs because *Gharb* refers to such a utensil in which the Arabs used to put water for irrigation. Other scholars have said that it means the people who live in Maghrib. Another narration has the word *Maghrib* instead of *Gharb*.

Hadhrat Abu Umaamah τ narrates a Hadith in which Rasulullaah ε said, “There will always be a group in my ummah that will be established upon the truth and they will overpower the enemy, until Qiyaamah will occur.” He was asked, “O Rasul of Allaah, where are those people?” he said, “Bayt ul Muqaddas.”

Rasulullaah ε informed about the rule of the dynasty of the Banu Umayyah, of the rule of Hadhrat Mu’awiyah τ and he explained that some of the kings of the Banu Umayyah would take the wealth of Allaah’s to be their own wealth. **Rasulullaah ε also said that the Banu Umayyah would take out a black flag.** He ε informed about the emergence of Mahdi and he said, *“The calamity of fighting and killing would come upon the people of my household.”* (Ahmad, Ibn Maajah)

He ε informed about the martyrdom of Hadhrat Ali τ and said, “That person is very wretched, the one who colours his beard red.”

About Hadhrat Ali τ he ε said, *“This is the one who divides Jahannam. He will enter his friends into Jannah and his enemies into Jahannam.”* His enemies were the Khawaarij and the Naasibis and one group of the Rawaafidh that are linked to him.

He ε said that Hadhrat Uthmaan τ would be martyred will reciting the Qur’aan. (Tirmidhi) *“Allaah will grant rulership to him and people will want to snatch it”.* (Tirmidhi, Ibn Maajah) He ε said that his (Hadhrat Uthmaan τ) blood will

fall on the verse, **'...Allaah shall be enough for you against them** *(Allaah is Sufficient as your Helper against their mischief, their harm, their enmity and their obstinacy).* **He is All Hearing, All Knowing.'** (Surah Baqarah, 137)

Rasulullaah ε said that as long as Hadhrat Umar τ remains alive, fitnah would not arise.

He ε said that Hadhrat Zubayr τ and Hadhrat Ali τ will fight.

He ε also said that Hawwaab dogs will bark at her (Umm al Mu'mineen, Hadhrat Ayesha ρ) and a major war will occur around her and when she nears death, they will sit in peace. Subsequently, when Hadhrat Ayesha ρ left Basra, then dogs barked at her.

He ε informed that the rebels would martyr Ammar bin Yasser τ. Subsequently, the people that were part of the army of Mu'awiyah τ martyred him.

He ε told Hadhrat Abdullaah bin Zubayr τ, "You will get a lot of trouble from people."

He ε said that Qizmaan is a dweller of hell despite fighting among the ranks of the Muslims. Later, Qizmaan committed suicide[1] and was sent to Jahannam. (Bukhari, Muslim, Ahmad)

He ε said the following about a group of Sahabah ψ in which was Hadhrat Abu Hurayrah τ, Hadhrat Samurah bin

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[1] He could not bear the pains of his wounds and committed suicide.

Jundub τ and Hadhrat Hudhayfah bin Yamaan τ: *"The last of you to pass away will by burning in a fire."* Hadhrat Samurah τ passed away last. He had become very weak and his intellect was failing on account of old age. One day, while warming himself over a fire, he fell in, burned, and passed away.

Rasulullaah ε informed that he saw angels bathing Hadhrat Hanzalah τ. They asked the reason for this from his wife. She said that he left the home in the state of Janaabat and quickly joined the army of Islaam. Due to his hurry, he could not (fully) perform Ghusl. Hadhrat Abu Sa'eed Khudri τ narrates: "We saw water dripping from his head."

Rasulullaah ε said, "The Khilaafat will remain among the Quraysh until they keep the Deen of Allaah established."

He ε said, *"There will be a liar and oppressor from the Banu Thaqif"*. Thus the people saw Hajjaaj bin Yusuf Thaqafi and Mukhtaar Thaqafi.

Rasulullaah ε said, "Allaah will kill Musaylamah the liar."

He ε said, "Hadhrat Faatimah ρ will be the first of the people of the household to meet me."[1](She passed away soon after Rasulullaah ε passed away).

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[1] On one occasion, Rasulullaah ε was sitting by Hadhrat Ayesha ρ when Hadhrat Faatimah ρ came and sat close by. Rasulullaah ε said

He ε warned of the fitnah of the apostates. **He ε said, *"Khilaafat will remain for 30 years after me. Then there will be kingdom."*** This occurred, when counting together with the Khilaafat of Hadhrat Hasan τ

He ε also said: "This (Islaamic leadership) began from Nubuwwah and mercy, thereafter mercy and Khilaafat will remain, then oppression will spread in the country and corruption will spread in the ummah."

Rasulullaah ε explained the condition of Hadhrat Uways Qarni ε and about the leaders who will not perform Salaah on time. He ε also said: *"There will be forty liars in my ummah and four of them will be women."* (Ahmad, Bukhari, Muslim, Abu Dawud, Tirmidhi)

Another Hadith states: *"There will be thirty liars and among them will be the one-eyed Dajjaal."* He ε also said that they will all attribute lies to Allaah. (Abu Dawud, Bukhari, Muslim)

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something in her ear and she began to cry. After a little while he said something in her ear and she began to smile. When Rasulullaah ε heard the Azaan and went to the Masjid, Hadhrat Ayesha ρ asked her, "Faatimah, tell me, what did Rasulullaah ε say that you first cried and then laughed?" however, she did not find it appropriate to tell her during the life of Rasulullaah ε. She told Hadhrat Ayesha ρ after the demise of Rasulullaah ε. From this, the love of Hadhrat Faatimah ρ was shown and the love to know the Ahaadith of Hadhrat Ayesha ρ was known.

Rasulullaah ε said, “The non Arabs will number more in my Ummah. They will eat the wealth of the Arabs and will kill them.”

Rasulullaah ε said, “Qiyaamah would not occur until a person from Qahtaan does not rule over them with an iron fist.” (Bukhari, Muslim)

He ε said, “My era (of Nubuwwah) is the best, then the era after it (the era of the Sahabah ψ) and then the era after it (Taabi’een and Tab ut Taabi’een). Then such people will come that they will not even be called to give witness, and then too they will give witness. They will misappropriate; none among them will be ready to be accepted as trustworthy. They will promise but they will not even think about fulfilling it, fatness will appear among them.” (Bukhari, Muslim)

“Remember, every era that comes will be worse than the previous one.” (Bukhari)

Rasulullaah ε said, ***“My Ummah will be destroyed by a few youngsters of the Quraysh.”*** Hadhrat Abu Hurayrah τ explains: “If I want, I can name them with their lineage.” However, he adopted silence on account of expediency. (Bukhari, Muslim)

Rasulullaah ε informed about the appearance of the Qadariyyah. (Abu Dawud, Ahmad)

He ε informed about the Rawaafidh.

He also said: “The latter part of the Ummah would swear (speak ill) the early part of the ummah.” (Tirmidhi)

He ε also said: *“The Ansaar would decrease until their number will be like the salt in food.”* (Bukhari). Their matter will always remain split until their group will not remain in existence. After the demise of Rasulullaah ε, such effects will be quickly found. (Bukhari, Muslim)

Rasulullaah ε informed about the Khawaarij, he mentioned their signs and he said that there will be a person among them with a deformity. He ε also said that his head will be shaven.

Rasulullaah ε said: “Towards the end of time, lowly people will become rulers. Naked and hungry people will become such that they will build grand buildings. Such people that were born from lowly women will become rulers.” (Bukhari, Muslim)

“After the battle of Ahzaab, the Quraysh and the group supporting them will not fight me, until I fight them.”
(Bukhari)

He ε also informed about the general calamity that will spread after the conquest of Bayt ul Muqaddas. (Bukhari)

He ε informed about the incidents of the people of Basra. (Abu Dawud)

He ε informed about naval wars and that “They will sail the seas like a king moves on his throne.” (Bukhari, Muslim)

He ε said, “If knowledge was by the Thurayya star, then someone from the Persians will acquire it even from there.” (Bukhari, Muslim)

During a battle, when a severe wind blew, he said, *“This wind blows on account of the death of a hypocrite.”* (Muslim) Subsequently, when the Muslims reached Madinah, they were informed of the death of a hypocrite.

One day, Rasulullaah ε came among the Sahabah and said, *“The abode of one of you is equal to Mount Uhud in Jahannam.”* Hadhrat Abu Hurayrah τ explains that all those that were present in the gathering passed away. Only he and another person remained. The other person was killed a Murtad on the day of Yamamah.

Rasulullaah ε also informed about the person who stole a bead from the Jews, after his demise that bead was taken out from among his possessions. (Abu Dawud, Nasa’i, Ibn Maajah)

Rasulullaah ε also informed about the person who had stolen sheep and he ε also informed in whose house it was. (Bukhari, Muslim).

A camel once got lost, so Rasulullaah ε informed that its bridle got stuck in a tree (which obstructed it).

Haatib τ had written a letter to the people of Makkah but Rasulullaah ε was informed of this before time. (Bukhari, Muslim)

Umayr made a promise before Safwaan that he will martyr Rasulullaah ε. At the time, there was no one except the two present. However, when Umayr came forward with this intention, Rasulullaah ε informed him of the conversation they had. The moment he heard this, Umayr accepted Islaam.

Rasulullaah ε also informed of the wealth that Hadhrat Abbaas τ kept with his wife Umm al Fadl. **When Hadhrat Abbaas τ said, "I only have this wealth." Rasulullaah ε then informed of the wealth that he had at home.** Hadhrat Abbaas τ said, "No one but my wife and I were aware of that wealth." Hearing this, he believed (became a Muslim). (Ahmad)

Rasulullaah ε said that Ubayy bin Khalaf will soon be killed. (Ubay bin Khalaf was later killed.)

Rasulullaah ε marked off the places of where the Quraysh leaders will be killed during the battle of Badr. It happened exactly as Rasulullaah ε prophesized. (Muslim)

About Hadhrat Hasan τ he ε said, "This son of mine is a leader. Through him, Allaah will cause peace between two large groups of Muslims." (Bukhari)

Regarding Hadhrat Sa'd bin Abi Waqqaas τ he ε said, "You will remain behind (i.e. get long life), many people will benefit from you and the other group (the disbelievers) will be harmed through you." (Bukhari, Muslim)

On the day that they were martyred, Rasulullaah ε informed about the martyrs of the battle of Mu'ta, despite the place they were martyred (Mu'ta) being approximately a month's journey from Madinah. (Bukhari)

Similarly, he ε informed about the demise of Najashi on the day that he passed away in Abyssinia. (Muslim)

Similarly, He ε informed the soldier of Kisra that came of the death of Kisra. When the soldier, whose name was Fayruz, verified the information and found it to be correct, he accepted Islaam.

Rasulullaah ε informed Hadhrat Abu Dhar τ of the time when he would be taken out of Madinah. He was sitting alone in the Masjid at the time. Rasulullaah ε said, *"What will be your condition at the time when you will be taken out from here?"* he replied, "I shall go and live in Masjid al Haraam." Rasulullaah ε said, *"You will remain alone and you will pass away alone."*

Rasulullaah ε also said, *"The first among my wives that will meet me will be the one with the longest hand."* (Bukhari, Muslim) When Sayyidah Zaynab ρ was the first wife to pass away after him, it was realised that he meant the one who gives abundant charity.

Rasulullaah ε prophesied that Hadhrat Husayn τ would be martyred in Karbala. He ε lifted the sand and said, *"He will be buried at the place where this sand is from."*

About Hadhrat Zayd bin Suhaan he ε said, *"A limb of his will reach Jannah before him."* Subsequently, in one Jihaad, his arm was cut off.

When informing about some of his companions when they were on Mount Uhud, Rasulullaah ε said, *"O mountain, settle; there is a Nabi, a Siddeeq and martyr on you."* Hadhrat Ali τ, Hadhrat Umar τ, Hadhrat Uthman τ, Hadhrat Talha τ, Hadhrat Zubayr τ, and Hadhrat Sa'd τ was martyred in battle. The wounds did not heal and he passed away a martyr.

Rasulullaah ε once told Hadhrat Suraqah τ, *"What will be your condition when you will be made to wear the bangles of Kisra?"* Subsequently, in the era of Hadhrat Umar τ, when the bangles of Kisra were brought to Hadhrat Umar τ, he made Suraqah wear them and said, "All praise is due to Allaah Who took the bangles of Kisra from him and made Suraqah wear them."

Rasulullaah ε informed that a city will come about between Dajlah, Dujayl, Qatarbil, and Suraat. The treasures of the earth will be pulled towards it and it will be sunken into the earth. This city was Baghdad.

Rasulullaah ε said, "There will be a person called Waleed[1] in my Ummah. He will prove to be worse than Fir'awn for the Ummah." (Ahmad)

He ε also said, "Qiyaamah will not occur until two groups with the same call fight." (Bukhari, Muslim)

Rasulullaah ε said to Hadhrat Umar τ about Hadhrat Sahl bin Umar τ, *"He will stand at such a place where you will see and remain silent."* Subsequently, at the time of the demise of Rasulullaah ε and when Hadhrat Abu Bakr τ was not present, Hadhrat Sahl bin Umar τ stood up and delivered a sermon to the people, just as Hadhrat Abu Bakr τ used to. He kept the people firm on Islaam through his complete address and eloquent tongue and his insight kept their intellect intact.

When Khaalid bin Waleed was sent to Ukaydar, Rasulullaah ε said, *"You will find him hunting white antelopes."* This happened.

These incidents took place as mentioned. It happened during the demise of Rasulullaah ε and after the demise of Rasulullaah ε. He had informed the Sahabah ψ of this and He ε informed regarding the secrets hidden in the hearts of the hypocrites and of their disbelief. The condition of the Sahabah ψ was such that if someone informed regarding this, then the other would adopt silence. Remember, even if there

[1] He was Al-Waleed bin Yazid bin Abdul Malik bin Marwaan.

was none to inform, then the stones of the jungle would have informed.

When Labid bin A'sam did black magic on Rasulullaah ε, then Rasulullaah ε knew and said that Labid did the blac magic by making knots of hair on a comb and wrapping it in a date leaf. After he did the black magic he threw it into the well of Dharwaan. It was found exactly as Rasulullaah ε mentioned it.

He ε informed the Quraysh that worms had eaten up the document of the boycott. The boycott was oppressive upon the Muslims and they broke of close family relations (i.e. they broke off from the Banu Haashim) with it. Rasulullaah ε said, *"Only where the name of Allaah is remained."* When they saw, they found it just as Rasulullaah ε had said.

When the disbelievers asked Rasulullaah ε about Bayt ul Muqaddas hoping to belie him, then Allaah presented the form of Bayt ul Muqaddas infront of Rasulullaah ε, thus enabling him to describe it as though he was looking directly at it. He ε informed about the caravans that he passed on the way, on his return route. He also predicted the time the caravan will reach and it happened exactly as he said.

He ε informed about the incidents that will occur in future and they will happen in due time.

"Bayt ul Muqaddas will be inhabited, Yathrib will be destroyed, and after that there will be bloodshed, Constantinople will be conquered." (Abu Dawud, Ahmad)

Rasulullaah ε informed about the signs of Qiyaamah, the conditions of the pious and the evil, information about Jannah and Jahannam and even the conditions of the plains of resurrection.

If we begin to mention the details of this section, then this section alone will fill a huge book. However, we only mentioned a few points of some Ahadith and, according to us, this suffices. According to our Imams, most of them are authentic or they are proven according to them.

Section 24

Allaah j's Protection of Nabi ε

Allaah j protected Nabi ε from the evil and corruption of people.

Allaah j says:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللّٰهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ

… Allaah shall protect you from the people *(and they will be unable to kill you)*. **Surely Allaah does not guide the nation of Kaafiroon.** *(Rasulullaah* **ε** *therefore conveyed the complete message of Islaam.)*
(Surah Maa'idah (The Set Table), 67)

And He said:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

(Therefore, O Rasulullaah ε) **Bear patiently with the decision of your Rabb** *(to allow the Kuffaar respite until the appointed time of their punishment)* **for you are under Our protection** *(and have nothing to fear from them)***. Glorify the praises of your Rabb when you rise** *(from your gatherings and from your sleep, especially at the time of (Tahajjud)***.**
(Surah Toor (Mount Toor), 48)

Allaah also said:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Is Allaah not Sufficient *(as Protector)* **for His bondsman** *(Rasulullaah ε)* **?** *(Failing to realise that Allaah was always there to protect Rasulullaah ε)* **They** *(the Mushrikeen)* **threaten you** *(O Rasulullaah ε)* **with** *(harm from)* **those** *(gods whom they worship)* **besides Him** *(Allaah).* **There can be no guide for the one whom Allaah sends astray.**
(Surah Zumar (The Groups), 36)

The Tafseer of this verse has been explained as ‘Allaah is sufficient (as a Protector) for Rasulullaah ε’. There are other views as well.

Allaah j says,

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We are enough for you against those who ridicule** (mock)**…
(Surah Hijr, 95)

And He says,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ

(O Muhammad ε! Remember the time) **When the Kuffaar schemed against you to imprison you, kill you or exile you** *(drive you out of Makkah)***. They plan and Allaah plans. Allaah is the best of planners** *(His plan always comes to pass regardless of what others may plan)***.** *(When the Kuffaar decided that a person from every tribe participate in killing Rasulullaah ε one night so that the blame cannot be pinned on a single person or tribe, Allaah informed Rasulullaah ε about their plan and commanded him to leave Makkah for Madinah. This he did without the Mushrikeen causing him any harm.)*
(Surah Anfaal (Spoils of War), 30)

After these Verses were Revealed, Rasulullaah ε stops the Sahabah ψ from Guarding Him

Hadhrat Ayesha ρ narrates that the Sahabah ψ used to guard Rasulullaah ε on journey. When this verse was revealed, then Rasulullaah ε took his head out of his tent and said, *"People, go to your homes because Allaah has taken responsibility to protect me."* (Tirmidhi)

It is explained that when Rasulullaah ε stayed in a place, the Sahabah ψ would arrange a shady place for him to rest. Once, a Bedouin came to Rasulullaah ε, took the sword of Rasulullaah, ε and said, "Tell me, who will save you?" Rasulullaah ε said, *"Allaah."* Hearing this, the Bedouin began to shiver and the sword fell from his hand. He then hit his head on the tree until his brains came out. This verse was revealed on this occasion. This incident is mentioned in Bukhari.

However, in the authentic Ahadith, the last part is not mentioned, nor is it found in any reliable book. (Kadha fish Sharh). The person who explained this was Ghaurith bin al Haarith. The narration states that Rasulullaah ε forgave him and when he returned to his people, he said, "I have come from the best of people". (Bukhari, Muslim)

There is a similar narration that on the day of the battle of Badr, Rasulullaah ε went far away from the Sahabah ψ to relieve himself when a hypocrite that was hiding came very

close to Rasulullaah ε. The narrator then mentioned similar to the above narration.

A similar incident took place during the battle of Ghatfaan in a place called *Dhi Amr*. The person that did this there was Du'thur bin al Haarith. When he returned to his nation after accepting Islaam, those who sent him said, "You are our leader and the bravest amongst us. Despite this, when you gain control over the enemy, then instead of over-powering, you are 'over-powered' forever?" He said, "At the time I saw a tall person with a white beard close to me. He hit my chest so hard that I went backwards and my sword fell far from my hands. I had conviction that this was an angel. Subsequently, I accepted Islaam."

After this incident, this verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اذْكُرُواْ نِعْمَتَ اللّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُواْ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ وَاتَّقُواْ اللّهَ وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

O you who have Imaan! Remember the favour of Allaah to you when a nation *(the Quraysh of Makkah and many other enemies)* **resolved to stretch their hands against** *(lay their hands on)* **you** *(to fight you)* **but He withheld their hands from you** *(so that they were unable to cause you any harm)***. Fear Allaah** *(ensuring that your external and internal relationships with Allaah are flawless)***! Only in Allaah should the Mu'mineen trust** *(Only to Him do they owe their loyalty)***.**

(Surah Maaidah (The Set Table), 11)

The narration of Khattaabi states that a person called Ghaurith bin Haarith Al Muhaaribi intended to martyr Rasulullaah ε. Rasulullaah ε came to know of his evil intention when he drew the sword and stood close to Rasulullaah ε. Rasulullaah ε made du'aa', *"O Allaah, save me from his evil as You wish."* Suddenly, there was pain in Ghaurith's ribs and he fell on his buttocks. The sword fell far from his hands as well.

This narration has come down in a number of ways. The above quoted verse was revealed after this incident.

Some say that Rasulullaah ε was always apprehensive of the Quraysh. When the above quoted verse was revealed, Rasulullaah ε was at peace. He lay down in with content and said, *"Whoever wants, he can abandon helping me."*

Rasulullaah ε is Hidden from the Sight of the wife of Abu Lahab

Abd bin Humayd narrates that the wood bundle carrier (wife of Abu Lahab) used to spread thorny branches in the path of Rasulullaah ε. The thorns would be very sharp. However, Rasulullaah ε used to step over them and move on like a person walking over a pile of sand.

Ibn Ishaq explained that when she (Abu Lahab's wife) was informed of the revelation of Surah Lahab, she came close to Rasulullaah ε when he was resting in Masjid Haraam. Hadhrat Abu Bakr τ was sitting close by. That wretched one was holding a huge stone but she could only

see Hadhrat Abu Bakr τ. **Allaah j hid Rasulullaah ε from her sight.** Therefore, she asked Hadhrat Abu Bakr τ, “Where is your companion? I know that he speaks ill of me. If I see him, I shall smash his face with a blow using this stone.”

The Joint Efforts of the Disbelievers to Kill Rasulullaah ε were in Vain

Hakam bin Abil Aas narrates: “We consulted to kill Rasulullaah ε but when we saw Rasulullaah ε we heard such a fearful sound from behind that we thought that no one from Tihaamah would be alive behind us. We then fell down unconscious. Upon gaining consciousness, we saw that Rasulullaah ε had returned home after completing Salaah. After mutual consultation, we came out with the same evil intention. (At another ime) We saw Rasulullaah ε but the mountains of Safa and Marwa came as a barrier between us (so we could not carry out our evil plan).”

Hadhrat Umar τ narrates: “One night, Abu Jahm bin Hudhayfah and I vowed that we would secretly kill Rasulullaah ε that night. When we reached the door of Rasulullaah ε, we heard Rasulullaah ε reciting the Qur’aan. He was reciting:

The Inevitable *(that which has been ordained, namely the Day of Qiyaamah)***!**
What is the Inevitable?
(Surah Haaqa (The Inevitable), 1-2)

When Rasulullaah ε reached the verse,

Do you see any of them surviving? *(Despite their immense strength, none of them survived.)*
(Surah Haaqa (The Inevitable), 8)

Abu Jahm hit my shoulder and said, ‘Run, and save yourself.’ We both fled.” It is said that this incident was also among the incidents that occurred before Hadhrat Umar τ accepted Islaam.

There is another exemplary story dealing with this that is sufficient; the Quryash made Rasulullaah ε fearful and they were all unanimous upon evil intentions. One night they gathered and surrounded the house of Rasulullaah ε. However, Rasulullaah ε came out of his home with great ease and passed by in front of them for Allaah j had disabled the eyes of the disbelievers from seeing Rasulullaah ε. **Rasulullaah ε threw the sand of disgrace over their heads and left there in peace and safety.**

Miracles on the Journey to Madinah

One of these incidents is that of the cave, that a spider wove its web over the mouth of the cave. When the disbelievers intended to enter the cave, Umayyah bin Khalaf said, “Do you not see that there is a web over the mouth of the cave and it seems to be here from before the birth of Muhammad? There is obviously no need to go inside.” The others with him agreed with this logic, as well as the fact that

if someone had gone inside, two pigeons would not have been sitting here.

Suraqah bin Maalik bin Ju'thum also narrates a similar incident. When the Quraysh heard that Rasulullaah ε has migrated they stipulated a reward of a hundred camels for the one who catches Hadhrat Muhammad ε and Hadhrat Abu Bakr τ. Suraqah heard that Rasulullaah ε has taken a particular road and, out of greed for the reward, he followed him ε. When he came close to Rasulullaah ε, Rasulullaah ε made du'aa' and the legs of his horse sunk into the ground. He then started taking omens and his omens turned out opposite to what was pleasing. He then came so close to Rasulullaah ε that he heard what Rasulullaah ε was reading but the attention of Rasulullaah ε did not go anywhere but towards Allaah j. Hadhrat Abu Bakr τ noticed him and said to Rasulullaah ε, "O Rasul of Allaah, the enemy has reached above our heads." Rasulullaah ε replied, *"Do not grieve; Allaah is with us."* Then for the second time, the legs of Suraqah's horse sunk into the ground and he fell of it. He shouted at his horse but something like smoke swarmed around the legs of the horse. **He then requested peace from Rasulullaah ε. Ibn Fuhayrah, the slave of Hadhrat Abu Bakr τ, then wrote the peace document. Some say that Hadhrat Abu Bakr τ wrote it.** Suraqah informed Rasulullaah ε of the condition of the Quraysh. Rasulullaah ε told him that he should not let the Quraysh follow them. When Suraqah was returning, he told those he met along the way to return, "I

have went far out searching, and there is no benefit in going that way.” It is also said that he said to Rasulullaah ε, “Make du’aa’ of fortune for me. Therefore, make du’aa’ now.” Rasulullaah ε made du’aa’ for him and from that moment the truthfulness of Rasulullaah ε was made apparent in the heart of Suraqah.

There is another narration that a shepherd saw Rasulullaah ε and Hadhrat Abu Bakr τ. He hastened towards Makkah with the intention of informing the Quraysh but **when he entered the city, such a condition overcame his heart that he did not even know why he came and what he was supposed to do.** As a result, he turned to his flock without saying anything.

More Miracles of Allaah’s Protection of Rasulullaah ε

Ibn Ishaq said that Abu Jahal took a huge stone and went to Rasulullaah ε. When he intended to throw the stone, Rasulullaah ε was in Sajdah. The Quraysh were also waiting for him to throw the stone but the stone was stuck to his hands and his hands were paralysed. He was forced to turn back and say, “He has made du’aa’ against me.” Abu Jahal then begged Rasulullaah ε to make du’aa’ for movement to be restored to his hands. **Rasulullaah ε made du’aa’ for this wretched one and his arms was restored.** Abu Jahal then took an oath from the Quraysh that if they see Muhammad again, they will definitely smash his head. The people enquired about why Abu Jahal returned a failure and

helpless. He said, “Such a huge camel was a barrier between him. I never saw such a tall camel before and it had opened its mouth to eat me.” When Rasulullaah ε heard this, he said, *“It was Jibreel υ; If he came close to me, Jibreel would have bound him.”* (Bukhari)

Samarqandi α explained that a person from Banu Mughirah came with the intention of killing Rasulullaah ε. When he reached Rasulullaah ε’s head Allaah snatched his sight and he could not see Rasulullaah ε at all. He heard the voice of Rasulullaah ε reciting the Qur’aan. He turned to his companions but he could not see them until they called him. It is said that the following verses were recited on both these occasions:

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ فَهُم مُّقْمَحُونَ

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ

(When they reach the Aakhirah,) ***We shall place a yoke around their necks, which reaches to their chins, so that their gazes are fixed upwards*** *(a scene symbolic of their arrogance in this world which deprived them from looking down and seeing the straight path)****.***
We have placed a barrier in front of them and a barrier behind them, and We have enveloped them *(with the darkness of kufr and sin)* ***so they cannot see*** *(the truth).*
(Surah Yaaseen, 8-9)

Ibn Ishaq and others have narrated that Rasulullaah ε and hisSahabah ψ once went to the Banu Qurayzah. During this time, Rasulullaah ε sat with his companions in the shade of a wall. Amr bin Jihaash prepared a person to go the other side and throw the millstone upon the head of Rasulullaah ε. Rasulullaah ε immediately got up and took his companions back to Madinah. He informed the Sahabah ψ of their evil intentions. The following verse was revealed concerning this:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اذْكُرُواْ نِعْمَتَ اللّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُواْ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ وَاتَّقُواْ اللّهَ وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

O you who have Imaan! Remember the favour of Allaah to you when a nation *(the Quraysh of Makkah and many other enemies)* ***resolved to stretch their hands against*** *(lay their hands on)* ***you*** *(to fight you)* ***but He withheld their hands from you*** *(so that they were unable to cause you any harm).* ***Fear Allaah*** *(ensuring that your external and internal relationships with Allaah are flawless)!* ***Only in Allaah should the Mu'mineen trust*** *(Only to Him do they owe their loyalty).*

(Surah Maa'idah (The Set Table),11)

Samarqandi α explained that Rasulullaah ε went to speak about the blood money for the two people of Banu Kilaab to the Banu Nadheer. Who had killed Amr bin Umayyah. Huyayy bin Akhtab said, "O Abul Qaasim, come. I shall bring food for you and I shall present whatever you want." Rasulullaah ε went with his companions, Hadhrat Abu Bakr

τ and Hadhrat Umar τ. During this time, Huyayy bin Akhtab went to his companions and made a secret plan. Jibreel υ informed Rasulullaah ε about this filthy plan of the enemy. Rasulullaah ε got up and went away, as though he remembered something he forgotten, and returned to Madinah like this.

The Mufassireen have explained this narration from Hadhrat Abu Hurayrah τ in this way: Abu Jahal promised, "I see Muhammad, I shall cruch his neck beneath my feet". One day, Rasulullaah ε stood up and was performing Salaah. The disbelievers informed Abu Jahal, so he came close to Rasulullaah ε but he immediately lost his senses and turned, trying to save himself using both his hands. The people asked him the reason why he returned a failure, so he said, "Suddenly, a pit filled with fire was before me and I was falling into it. Besides this, I heard so many wings flapping that the sound seemed that the entire land was filled with wings. Rasulullaah ε said, *"They were angels. If he did not stop his evil intention in coming to me, the angels would have broken him to pieces."* On this occasion, this verse was revealed:

كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَى
أَن رَّآهُ اسْتَغْنَى
إِنَّ إِلَى رَبِّكَ الرُّجْعَى
أَرَأَيْتَ الَّذِي يَنْهَى
عَبْدًا إِذَا صَلَّى
أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَى

أَوْ أَمَرَ بِالتَّقْوَى

أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّى

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

فَلْيَدْعُ نَادِيَه

سَنَدْعُ الزَّبَانِيَةَ

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ

(However,) **It is a fact that man** *(the Kaafir)* **is rebellious** *(even exceeding the bounds of humanity)…*

…because he considers himself to be independent. *(However, this belief is foolish because man is dependant on the creation and always dependent on Allaah.)*

Verily the return *(of every person on the Day of Qiyaamah)* **shall be to your Rabb.**

(Referring to Abu Jahal who was the arch-enemy of Rasulullaah ε, Allaah says,) **Tell Me about the one who prevents…**

…**a servant** *(of Allaah, namely Rasulullaah ε)* **when he performs salaah.**

Tell Me, what if the servant *(of Allaah)* **is upon guidance…**

…**or enjoins Taqwa?** *(Whereas preventing someone from worship is a terrible act, it is even worse when the one being prevented is a good person and the one preventing him is a sinful Kaafir.)*

Tell Me, what if he *(Abu Jahal)* **rejects** *(the truth of Islaam)* **and turns away** *(from even listening to it)*? *(What will then become of him?)*

Does he not know that Allaah is watching *(everything he does and will punish him for his evil)***?**

Never! *(He should not be doing this!)* **If** *(after being cautioned,)* **he does not desist** *(and chooses to still oppose Islaam and the Muslims),* **We shall definitely drag him** *(to Jahannam)* **by the forelocks…**

…*(by)* **his lying, sinning forelocks.**

Then let him call his assembly *(of friends and associates to assist him).*

We shall call those who *(forcefully)* **push** *(people into Jahannam, referring to the angels of punishment stationed in Jahannam, each of whom are more powerful than all of mankind).*

Never! *(His acts cannot be condoned.)* **You** *(O Rasulullaah ε)* **should never obey him** *(in the future just as you had never done in the past)* ! **Continue prostrating** *(performing salaah without being intimidated by anyone)* **and** *(continue)* **drawing closer** *(to Allaah).*
(Surah Alaq (The Clot), 6-19)

It is narrated that Shaybah bin Uthmaan Al Hajabi saw Rasulullaah ε on the occasion of the battle of Hunayn. He said, “I shall definitely avenge my father today”. (Hadhrat Hamzah had killed his father). When the battle became intense and the people ran to their places, he came from

behind towards Rasulullaah ε and drew his sword with the intention of killing. He explains, "In this time, a flame of fire came towards me and shone like lightning. I began to flee. When Rasulullaah ε saw my condition, he called me and placed his hand on my chest. Before he placed his hand, he was the most hated to me in the world but now there is none more beloved to me. Then Rasulullaah ε instructed that I should remain close to him and wage Jihaad. I went forward and began to fight the disbelievers and began to protect Rasulullaah ε by placing my life on the line. In fact, my condition at the time was such that even if my father had to face me, I would have killed him."

Fudaalah bin Ubayd narrates: "I made a secret plan to kill Rasulullaah ε when he ε was making Tawaaf of the Ka'bah after the conquest of Makkah. When I came close to him he said, *'Are you Fudaalah?'* I said, 'Yes.' He ε said, *'With what thoughts are you going about?'* I said, 'Nothing.' Rasulullaah ε smiled and made du'aa' of forgiveness for me. **He placed his hand on my chest and then my shaky heart settled.** By Allaah, before his hand could be moved, Rasulullaah ε became the most beloved of the creation to me."

From the famous incidents is the one of Aamir bin Tufayl and Zayd bin Qays. Both of them came with the same intentions to Rasulullaah ε (to kill him). Aamir made a secret plan with Irbid: "I shall distract Rasulullaah ε by speaking and you should take advantage of the opportunity and slay him." When the time came and despite Aamir engaging

Rasulullaah ε in discussion, Irbid could not do anything. Aamir asked him the reason. He said, "Everytime I intented to kill Rasulullaah ε, your face would come in front. How can I kill you?"

Many Jews and fortune-tellers informed the Quraysh about the coming of Rasulullaah ε. **They informed them that Rasulullaah ε will be overpowering** and they urged them to kill Rasulullaah ε. However, Allaah j protected Rasulullaah ε from this evil, until the matter reached its end.

One part of this virtue is that Allaah j blessed Rasulullaah ε with such awe that spread for a distance of one month, as Rasulullaah ε himself explained. (Bukhari, Muslim)

Section 25

From Among the Miracles is the Knowledge and Recognition that Allaah blessed Rasulullaah ε with

Allaah j blessed Rasulullaah ε with many miracles. Amongst them was the exclusively granted knowledge and recognition. Allaah informed Rasulullaah ε of all the usefulness (wisdoms) of the world and religion, recognition of the matters of Shari'ah, the laws of His deen, the history of previous nations, the incidents of the Ambiyaa' υ, and occurrences with the oppressors of the past. All was

explained; from the time of Hadhrat Adam υ until the era of Rasulullaah ε. Allaah j informed Rasulullaah ε of their Shari'ah and books, their biographies, their information, the days of Allaah, the qualities of the people, their various views, their stipulated ages, the wise sayings of their intelligent ones, the arguments of the disbelievers of every nation, the objections on the books, etc. In summary, Rasulullaah ε was informed of the knowledge that they (the disbelievers) hid.

Despite the thousands of new words that are part of Arabic and the great difference in terminologies and saying things, Rasulullaah ε encompassed all forms of eloquence and explained their (Ambiyaa' υ's) wisdom, days, and examples, in very easy words that were understood easily.

He explained the difficult things and the laws of the Shari'ah with no contradiction.

The Shari'ah of Rasulullaah ε includes good character and praiseworthy character traits. Every aspect of it is worthy of praise. Rasulullaah ε explained it so clearly that even if a heretic that has intelligence will not be able to deny. Then too, based on his lowliness, if a person denies it, then arguments of such a person are only because of ignorance and he will have to suffer disgrace.

In fact, when the disbelievers heard the advises of Rasulullaah ε, they could not belie it and they were forced to acknowledge its goodness. They knew it was unnecessary to try and prove otherwise, for Rasulullaah ε made pure things

Halaal and filthy things Haraam. It was a method in which a person could save his honour, being, wealth, and means from the punishment of Allaah. Rasulullaah ε showed us how to save ourselves from punishment in this world and punishment in the Aakhiraat (Hereafter). Only the one who spent his time in studying books, memorizing knowledge, and recognizing Rasulullaah ε will know the reality of this.

This is clearly apparent in the people who have knowledge of medicine, dreams, inheritance; lineage, etc. have used the statements of Rasulullaah ε as a guide and guiding principle. They drew from the words of Rasulullaah ε and included it as part of their knowledge. For example:

The Statement of Rasulullaah ε Regarding the Dream of a Believer

Rasulullaah ε said, “A dream is for the first one that interprets it (i.e. it will occur in that way).” (Ibn Maajah)

“It is as though an interpretation is on the feet of a bird, i.e. it appears immediately.” (Abu Dawud, Tirmidhi, Ibn Maajah)

Rasulullaah ε also said, “Dreams are of three types; a true dream, a dream that corresponds to the thoughts of a person, and such a dream that brings grief and this (dream) is from Shaytaan.” (Bukhari, Muslim)

Rasulullaah ε said, “When the day of Qiyaamah will draw near, then the dream of a believer will not be false.” (Bukhari, Muslim)

Rasulullaah ε’s Sayings Regarding Bodily Health

“The root of every illness is ‘tukham’ and indigestion.”[1]

In another Hadith narrated by Hadhrat Abu Hurayrah τ it is stated that Rasulullaah ε said, *“The stomach is the pond of the body. All the veins of the body come to it.”* However, we cannot accept this as authentic because it is a weak and fabricated narration. Ad Daar Qutni ε has discussed the authenticity of it.

Rasulullaah ε said, “The best medication is the one placed into the nose, that which is swallowed, cupping, and a laxative.” (Tirmidhi)

“The best days on which to do cupping are on the 17th, 19th and 21st lunar days.” (Tirmidhi)

Rasulullaah ε said that the black seed has the cure for seven illnesses. (Bukhari, Muslim) and that one of them is pneumonia.

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[1] Subhaanallaah, Allaah j saying that Rasulullaah ε has comprehensive speech is seen in this; in a few words, Rasulullaah ε drew the sketch of all sicknesses. Such a sketch has been limitedly understood by medical science today. *Tukham* here means that some illnesses are inherited. They come from the generations above. The carelessness of a person has no part in it. The root of the rest of the illnesses is indigestion.

“The son of Adam does not fill a worse utensil than his belly. If he must eat, then he should keep a third for food, a third for drink and a third for air.”

Rasulullaah ε’s Knowledge Regarding Lineage

Rasulullaah ε was asked regarding Saba’: was this person a man or a woman, or was it the name of a country? He ε replied, *“He was a man who had ten sons. Six of them were in Yemen and four in Shaam.”* (Tirmidhi, Abu Dawud). This Hadith is very long.

He ε was asked about the lineage of Qudaa’ah because the Arabs found great discrepancy and differences in their lineage and he ε informed the people regarding it.

Rasulullaah ε said, “Himyar are the leaders of the Arabs and the highest heirs, Madhjah was its leader and neck, Azdaas its shoulder, and Hamdaan was the peak.”

Rasulullaah ε said, “Time has turned and it has returned to the day that Allaah created the sky and earth.” (Bukhari, Muslim)

Regarding the Haudh (pond), Rasulullaah ε said, *“All its corners are equal.”*

Regarding Dhikr: “The reward of good deeds is multiplied by ten. In terms of counting, it is 250 but in the scales it will be a thousand.” (Abu Dawud, Tirmidhi, Nasa’i, Ibn Maajah)

He ε said regarding a place, "This place is good for a Hammaam (bath)."

He also said that the Qiblah is between the east and the west. (Tirmidhi, Ibn Maajah)

Uyaynah or Aqra said to Rasulullaah ε, "You are more affiliated to horses than I." or he said, "Your affiliation is stronger with a household that rides." (Ahmad)

The Wisdom of Rasulullaah ε Regarding Writing

Rasulullaah ε said to one of his scribes, "Place your pen on your ear because it causes those who dictate to remember more." (Tirmidhi)

Although Rasulullaah ε would not write himself, he was granted knowledge of everything; that is why it comes in a Hadith that Rasulullaah ε knew the formation of the letters and good writing. He ε once said, *"Do not write Bismillaah long, because by making the seen long, it seems to be a baa."* Ibn Sha'baan has reported this Hadith ε from Hadhrat Abdullaah bin Abbaas τ.

Hadhrat Mu'awiya τ narrates that he was sitting close to Rasulullaah ε and Rasulullaah ε said, "Make the inkpot right, keep your pen tip sharp and write the 'baa' straight, make teeth in the 'seen', do not hide the 'meem', write the word 'Allaah' beautifully, stretch the word 'Rahmaan' in writing, write 'Raheem' with value."

Although no such narration has reached us that Rasulullaah ε used to write, but it is not far fetched to assume so because it is well known that Rasulullaah ε had knowledge of the Arabic language, the meanings and depth of their poetry, etc. (We have mentioned this in the beginning of the book.)

Rasulullaah ε also had knowledge of the languages of the previous nations. For example:

It comes in a Hadith that Rasulullaah ε used the words, *"Sunha, Sunha."* In the language of Abyssinia, it is used in the meaning of 'good'. (Bukhari)

Rasulullaah said that there will be abundant *Haraj*, i.e. fighting and killing.

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε used the words *'Ashkanab Dardam'*. (Ibn Maajah) These words indicate to a stomachache.

This and other forms of knowledge will only be known by that person who spent his entire life studying books and in the company of the people of the science, however, Rasulullaah ε was unlettered. Rasulullaah ε did not write or read, nor did he ever study these sciences under anyone throughout his life. Rasulullaah ε was not even brought up among a nation or tribe that knew these sciences, nor was there a custom of learning and teaching those sciences among them. Moreover, the Nabi was never accused of

learning these sciences before Nubuwwah. Allaah j says:

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَّارْتَابَ الْمُبْطِلُونَ

Before this** (Qur'aan)**, you** (O Muhammad ε) **were unable to recite any book, neither could you write with your right hand** (because you had not learnt to read or write from any person)**. Otherwise** (had you been a person proficient in reading and writing)**, the people of falsehood** (the Kuffaar) **would be cast into doubt** (they would think that you had written the Qur'aan by yourself)**.

(Surah Ankaboot (The Spider), 48)

The Arabs would only take a master of lineage to be a scholar, i.e. someone who knew the lineage of people and tribes. So, naturally, there was knowledge of the history of past nations, poetry, and eloquence present. They were engaged in these sciences for a long time. They used to debate with the scholars of these sciences. However, all this knowledge was nothing compared to the knowledge of Rasulullaah ε and there is neither a way for a heretic to deny whatever we have previously explained, nor can the disbelievers make any plot. It is astonishing to note that the opposition only said that 'these are fables of the past' or that 'someone has taught this to him'. Allaah j refutes such people so:

لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَـٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ

*... **The language of the person to whom they refer is Ajami** (non-Arabic)**, while this** (Qur'aan) **is in the clear Arabic language** (How is it possible for a person whose language is not Arabic to speak such Arabic that even the most eloquent Arabs are unable to match it?)**.***
Surah Nahl (The Bee) – 103

Moreover, this baseless objection of the rejecters contradicts reality because they attribute the Qur'aanic teachings to Hadhrat Salmaan Faarsi τ and a Roman slave, **whereas the reality is that Hadhrat Salmaan Faarsi τ accepted Islaam after migration and until then how much of the Qur'aan was revealed?** How many miracles of Rasulullaah ε were shown by then? Also, the Roman slave that they speak about also accepted Islaam and he had understanding of the Qur'aan from Rasulullaah ε. There is also a difference of opinion about the name of this slave. The disbelievers used to say that Rasulullaah ε used to sit close to them, **but both of them were non-Arab**, and the people forwarding the accusation were eloquent, had ability over the language, they were masters in debate, and were unique in the field of speech. Despite all these good characteristics, they were unable to bring something similar to a single verse of the Qur'aan. In fact, challenging it was far-fetched; they were unable to match the good qualities of it, its method of explanation and its excellent sequence. Despite possessing ability in their own language, they accused Rasulullaah ε of having learnt this from someone else, and that too, he was not even Arab, but non-Arab! (What discrepancy?)

Besides this, Salmaan τ and the Roman slave called Bal’aam Rumi or Ya’ish or Jabar or Yasaar (great differences of opinion exist), both of them remained alive among these disbelievers for a long time. They debated them as well. Was any similarity found in their speech and the method of address of the Qur’aan? Moreover, they were aware of the reality that they have no numbers, the opposition was occurring again and again. Such people who burn in jealousy, the Qur’aan has given them the chance to oppose the Qur’aan. Not only this, they do not have to adopt the way of the Qur’aan, but they can say something like Nadr bin Haarith, as he would make up tales in his books.

Rasulullaah ε spent most of his time with his nation; he never went to the cities of the people of the book, nor did he ε ever ask them for help. He always remained among his people. During his childhood, youth, in accordance to the Sunnah of the Ambiyaa’ υ, he herded goats. Except for an occasion or two, he did not leave Makkah. Even the time that he went out, could he have acquired education during that short time? No, he could never acquire education. The time was not sufficient to even learn a few letters. In fact, when he went out, he would not even be with the Muslims, but with the individuals of his nation, the companions of his journey and his family who had opposed him and he never separated from them.

During his stay in Makkah, there was no major change in the teachings of Rasulullaah ε, he did not go to any Jewish priest, or magician. Even if all this is accepted regarding

Rasulullaah ε, then too the Qur’aan is such a living miracle that it destroy all their accusations, it proves all their proofs as baseless and shows every matter clearly.

Section 26

The Angels and the Jinnaat help Rasulullaah ε

Besides the specialties, nobility and miracles of Rasulullaah ε, the angels, and the Jinnaat would also help him. Allaah j sent aid to Rasulullaah ε through the angels and made the Jinnaat obedient to him. The Sahabah ψ also saw this.

Allaah j says:

وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ
وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ

… However, if you two assist each other against him *Ras(ulullaah ε),* ***then his protecting friends are Allaah, Jibra’eel υ and the pious Mu'mineen. Besides these, the angels are also his assistants.*** *(It is obvious that none can harm the person who has so many powerful beings to assist him.)*
(Surah Tahreem (The Prohibition), 4)

And Allaah j says:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلآئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُواْ الَّذِينَ آمَنُواْ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرَّعْبَ فَاضْرِبُواْ فَوْقَ الأَعْنَاقِ وَاضْرِبُواْ مِنْهُمْ كُلَّ بَنَانٍ

(You should also take courage from the time) ***When your Rabb commanded the angels saying, "Indeed I am with you, so strengthen the Mu'mineen*** *(assist them in battle)****. I soon shall cast terror into the hearts of the Kuffaar, so strike their necks and their every fingertip."*** *(The Muslim soldiers then saw that the head of an enemy soldier would fall to the ground before their swords could strike his neck because the angels struck first.)*
(Surah Anfaal (The Spoils of War), 12)

In another place Allaah j says:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ

وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّهِ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

(O Muhammad ε, remember also the time before the Battle of Badr) ***When you sought*** *(implored)* ***help from your Rabb and He accepted your du'aa saying, "I shall strengthen*** *(reinforce)* ***you with a thousand angels who will appear one after another*** *(to help you fight the Mushrikeen)." (To encourage the Muslims, Allaah later sent another two thousand angels and then another two thousand.)*
Allaah had granted it *(this help)* ***as good*** *(encouraging)* ***news so that your hearts may be contented by it*** *(although the Kuffaar seemed to have everything to their advantage).*

Help is only from Allaah. Verily Allaah is Mighty, the Wise.

(Surah Anfaal (The Spoils of War), 9-10)

Allaah j says:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِم مُّنذِرِينَ

(O Rasulullaah ε! Mention to people the time) ***When We turned a group of the Jinn towards you*** *(as you led the Fajr salaah)* ***to attentively listen to the Qur'aan. When they presented themselves to listen, they said*** *(to each other),* ***"Be silent*** *(so that we may listen properly)."* ***When the recitation was complete, they returned to their people as warners*** *(inviting them to Islaam).*

(Surah Ahqaaf (The Dunes), 29)

In the Tafseer of this verse, Hadhrat Abdullaah bin Mas'ood τ said: "Rasulullaah ε indeed saw the great signs of His Rabb," meaning that Rasulullaah ε saw Jibreel υ in his original form and he had six hundred wings. (Bukhari, Muslim)

The Ahadith state that Rasulullaah ε spoke to Hadhrat Jibreel υ, Hadhrat Israfeel υ and it is also famous that Rasulullaah ε saw many great angels.

The Sahabah ψ also narrate that angels were seen around Rasulullaah ε. Rasulullaah ε and his companions once saw Jibreel υ in a human form (he was wearing white clothes)

and he enquired about Imaan and Islaam from him ε.[1]

Hadhrat Ibn Abbaas τ and Hadhrat Usaamah bin Zayd τ saw Hadhrat Jibreel υ by Rasulullaah ε in the form of Hadhrat Dihya Kalbi τ.

Hadhrat Sa'd τ saw Hadhrat Jibreel υ and Hadhrat Mikaa'eel υ on the right and left of Rasulullaah ε; they were wearing white clothes. (Bukhari, Muslim). There are other similar reports from other Sahabah ψ as well.

During the battle of Badr, some Sahabah ψ saw angels spurring on their horses with full force. (Muslim)

Some saw the heads of the disbelievers being chopped but they did not see the one who did the chopping. (Ahmad)

One day, Hadhrat Abu Sufyaan bin Haarith τ saw people in white clothes. They were mounted on *Ablaq* (piebald) horses and they were suspended between the sky and the earth.

Hadhrat Imraan bin Husayn τ used to shake hands with the angels. (Muslim)

One day, Rasulullaah ε let Hadhrat Hamzah meet Hadhrat Jibreel υ in the Ka'bah and Hadhrat Hamzah τ fell unconscious.

[1] This Hadith is called 'Hadith Jibreel'. It is recorded in Sahih Muslim, Mishkat and other Hadith works.

Hadhrat Abdullaah bin Mas'ood τ saw the Jinnaat on Laytatul Jinn. He heard their conversations and said that they were similar to the people of Zut. (Muslim)

Ibn Sa'd α mentioned that when Hadhrat Mus'ab bin Umayr τ was martyred during the battle of Uhud, the angels took his form and picked up the flag. Rasulullaah ε said, *"O Mus'ab, go forward."* The angel replied, "I am not Mus'ab." Rasulullaah ε then realized that it was not Mus'ab, but an angel.

Countless authors have narrated the following from Hadhrat Umar τ: "Once there were many Sahabah ψ around Rasulullaah ε when an old, weak man came holding a knife. He greeted Rasulullaah ε with Salaam. Rasulullaah ε replied to his Salaam and said, *'This is the voice of a Jinn; who are you?'* The being replied, 'I am Haamah bin am Haym bin Laqis bin Iblees.' He further said, 'I had the honour of meeting Hadhrat Nuh υ.'..." the rest of the Hadith is very long. Rasulullaah ε had taught him a few Surahs.

Waaqidi α explains that when Hadhrat Khaalid bin Waleed τ demolished Uzza, a black woman with scattered hair came out. Hadhrat Khaalid τ killed this woman with a strike of his sword. When Hadhrat Khaalid τ mentioned this to Rasulullaah ε on his return, Rasulullaah ε said, *"This (woman) was Uzza."*

Rasulullaah ε said, "Tonight, Shaytaan strained me to break my Salaah. At that moment, Allaah gave me the ability

to catch him. I thought that I shall tie him to one of the pillars of the Masjid so that you can come and see him (in the morning). However, I remembered the du'aa' of my brother Sulaymaan υ: 'O my Rabb, forgive me and grant me such a kingdom that none after me will have.' The moment I remembered, I left him (the jinn), and he returned a failure." (Bukhari, Muslim). The discussion of this is very long.

Section 27

The Proofs and Signs of Nubuwwah and Risaalat Narrated from the Monks and Scholars of the Ahl ul Kitaab

Among the proofs and signs of the Nubuwwah and Risaalat of Rasulullaah ε are the narrations that deal with Rasulullaah ε and his Ummah. These narrations discuss his name, signs, and the seal of Nubuwwah that was present between his shoulders. In addition, the narrations that have come from the scholars of the Jews, Christians, and monotheists of long ago (like Tubba', Aus bin Haaritha, Ka'b bin Lu'ayy, Sufyaan bin Mujaashi', Qass bin Saa'idah, and the narrations regarding Sayf bin Dhi Yazan and others) also narrate this.

Similarly, Zayd bin Amr bin Nufayl, Waraqah bin Naufal, Ashkalaan Himyari and other Jewish scholars that were companions of Tubba' in Yemen, mentioned the qualities of Rasulullaah ε that were written in the Tauraat and Injeel. The

scholars have gathered these narrations as well. These narrations have come from reliable narrators of these two books, like Hadhrat Abdullaah bin Salaam τ, Bani Sa'iyyah, Ibn Yaameen, Muhayriq, Ka'b, and others that were blessed with Islaam.

Included in this is Buhayra (Tirmidhi), Nastoor of Habsha, the person of Busra and Daghatir, the priest of Shaam and Jaarodd and Salmaan and Najashi and the Christians of Abyssinia and Najraan, as well as other Christian scholars that accepted Islaam.

On the other hand, Heraclius, two famous Christian scholars and leaders, the leader of Egypt – Muqauqis, his companions, Ibn Suriyya, Ibn Akhtab and his brother, Ka'b bin Asad, Zubayr bin Batia were also forced to attest to the truthfulness of Rasulullaah ε. However, on account of their jealousy and wretchedness, they were deprived of the wealth of Islaam. There are many narrations regarding this.

Rasulullaah ε told the Christians and Jews: ***"Many of my qualities and the qualities of my Companions are narrated in your books."*** This took their attention and completed the proof against them; these wretched people tried their best to remove the praise and mention of Rasulullaah ε and his Companions from their books. Moreover, the Jews spread interpolations of the texts that mentioned Rasulullaah ε. It was as though they shut their mouths from speaking the truth.

Getting tired of these deeds of the Jews, Rasulullaah ε called them for *Mubaahala*: ‘If you are truthful in your claim, then come into the field so that we can jointly curse the liars’. The moment they heard this, the Jews turned their backs and not a single one of them was ready. If these qualities were not mentioned in their books (those which Rasulullaah ε mentioned), then it would have been very easy for the Jews to come into the field and classify the claims of Rasulullaah ε as baseless. (If they had any proof) refuting Rasulullaah ε would have been easier then placing their lives and wealth on the line and leaving their homes and remaining in war.

Allaah j said to Rasulullaah ε in the Qur’aan:

‘… Say, bring the Tauraat and read it if you are truthful.’
(Surah Aal Imraan (Aal Imraan), 93)

Rasulullaah ε also warnedp the fortunetellers of the punishment of Allaah, e.g. Shaafi bin Kulayb, Shaqq, Sawaad bin Qaarib, Hanaafir, Af’I Najraan, Jadhl bin Jadhl Kindi, Ibn Khalasa Ad Dausi, Sa’di bint Kariz, Faatimah bint Nu’maan etc. They number so many that it is difficult to count them. (The truth of Rasulullaah ε was made apparent to them) to such an extent that the testimony of the Nubuwwah of Rasulullaah ε was on the tongues of their idols; when the Risaalat of Rasulullaah ε was made apparent, then even the idols accepted. Their voices were heard. **From the sacrificial altars and pictures, voices came out and testified to the Nubuwwah of**

Rasulullaah ε. From stones and old writings that came from graves, this was found as well. Such incidents are famous and have been narrated in abundance. There were many fortunate ones that that were blessed with the honour of Islaam through these writings. This is also mentioned and recorded in books.

Section 28

Miracles of Rasulullaah ε at the Time of Birth

From among the miracles of Rasulullaah ε, there are the strange things and signs that appeared at the time of his birth. These were mentioned by the mother of Rasulullaah ε and others who were present.

At the time of the birth of Rasulullaah ε, his mother saw a light that appeared with him.

Uthmaan bin Abil Aas τ's mother, who was present at the time, saw that the stars came close to Rasulullaah ε and such a light shone that nothing besides this light could be seen.

Shifaa' τ, the mother of Hadhrat Abdur Rahmaan bin Auf τ, explains, Wwhen Rasulullaah ε was born and he came into my hands, he ε sneezed and said *'Alhamdulillaah'*. I heard someone saying at the time, 'Yarhamukallaah'. Wherever I saw, from east to west, the entire place was enlightened and in this light I saw the palaces of Rome."

Hadhrat Halimah ρ and her husband, who were the foster parents of Rasulullaah ε, explained incidents of the blessings of Rasulullaah ε including; her milk and the milk of her camels increased abundantly, their goats fattened and became fresh, and Rasulullaah ε grew up very quickly.

From among the strange things that took place on **the night that Rasulullaah ε was born was that there was an earthquake in the palace of Kisra and its towers collaspsed. The water in the Tiberius decreased. The fire of the fire worshippers in Iran that was burning for centuries was extinguished.**

From among the strange incidents that took place during his childhood is that when Abu Taalib and his children ate together with Rasulullaah ε, all of them would be satiated quickly. However, when they used to eat alone, they would not be satiated.

When the children of Abu Taalib would awake in the morning, they would be in a bad condition (not pleasant) but when Rasulullaah ε would wake, he would be happy, joyful and his eyes would be shiny.

Umm Ayman ρ (the foster mother of Rasulullaah ε) says, "During childhood, Rasulullaah ε never complained of hunger or thirst. This was also his condition during youth."

From among the amazing blessings of Rasulullaah ε that are narrated is that, **at the time of his birth, the heavens**

would be protected by means of the stars and the Shayaateen and Jinnaat would be stopped from finding out about the news in the heavens. They would eavesdrop before, but they were stopped totally.

Rasulullaah ε had hatred for idols from childhood and he would turn away from the ignorant customs.

Allaah j granted good character to Rasulullaah ε and protected him from evil habits. There are many famous narrations about the covering of the private parts of Rasulullaah ε, e.g. when the Ka'bah was being rebuilt, Rasulullaah ε intended to open his loincloth and place a stone on his shoulder so that the stone can rub more on the cloth. However, Rasulullaah ε immediately fell unconscious and his loincloth was tied. His uncle asked, "What is the matter?" he said, ***"I have am forbidden from being naked."*** (Bukhari, Muslim)

When Rasulullaah ε returned from a journey, Allaah j shaded him by means of clouds. When Rasulullaah ε returned from a journey, then Hadhrat Khadijah ρ saw, together with other women (of the caravan), that two angels were shading Rasulullaah ε. Hadhrat Khadijah ρ mentioned this to her slave Maysarah, and he said that he also saw something similar.

Hadhrat Halimah ρ saw a cloud over Rasulullaah ε and it was with Rasulullaah ε. She also told the foster brothers of Rasulullaah ε this.

Before being deputed **Rasulullaah ε was resting beneath a dry tree on a journey. The tree became green and lush, fruit and leaves and flowers started blossoming.** All those who were present saw. Another narration states that it became green and lush and shaded Rasulullaah ε.

Among the miracles that are attributed to Rasulullaah ε is the miracle of the shadow of the body of Rasulullaah ε not being seen in the sunshine or in the moonlight. This was because Rasulullaah ε was an embodiment of light and not even a fly sat on the body of Rasulullaah ε or his clothing.

One of the aspects is that solitude was made beloved to Rasulullaah ε and most of the revelation would also come upon him in solitude. (Bukhari, Muslim)

Rasulullaah ε was informed of his death before time, that his final resting place will be Madinah in his home. In addition, the place between the house and pulpit of Rasulullaah ε is one of the gardens of Jannah and Allaah j also gave him a choice at the time of his demise (to live or die). (Muslim, Bukhari)

Besides this, in the Hadith of his demise, there were countless signs and honours; the angels performed the Janaazah Salaah over Rasulullaah ε and **before the angel of death could take his soul, he sought permission from Rasulullaah ε. (This type of permission was not sought before this.)**

In addition, the time that Rasulullaah ε was being washed, a call came, saying, “Do not remove his garment.” (Abu Dawud)

It is narrated that Hadhrat Khadir ρ and other angels came to console the household of Rasulullaah ε upon his demise.

There are countless miracles and blessings which the Sahabah ψ not only saw during his life, but which were made apparent after his demise as well. As in the case where Hadhrat Umar τ took the uncle of Rasulullaah ε and made du’aa’ for rain and many people took blessings from the household of Rasulullaah ε

Section 29

The Miracles of Rasulullaah ε are of a Higher Grade than the Miracles of the other Ambiyaa’ υ

Qaadi Iyaadh α states, “We have only mentioned the points of the clear miracles of Rasulullaah ε. We mentioned only that which was sufficient of the signs of Nubuwwah. As we mentioned before, there are many points which we left out. We only presented to you that portion from lengthy Ahadith through which our objective could be acquired. From the great treasure of Ahadith, we have chosen a few pearls so that our claim could be made by means of it. If we take many Ghareeb Ahadith, then we shall take only those

that have been narrated famously by the Imams. Because brevity has been considered, the chains of narration have not been mentioned. If the subject matter has to be written at length, then a few volumes would be required for only a single chapter.

The miracles of Rasulullaah ε are greater than the miracles of the other Ambiyaa υ on account of two reasons:

1. **The first reason is that the number of miracles of Rasulullaah ε was more.**
2. **The second reason is that Rasulullaah ε was given the miracles of the previous Nabis as well. In fact, it was given to him in a better way.**

The explanation of the scholars has been done very beautifully and clearly so if someone desires to quench his thirst regarding this chapter he should do a comparative study of these miracles and the miracles of the other Ambiyaa υ. InshaAllaah, the reality will become clear.

If a person wants to see the abundant miracles of Rasulullaah ε, then from all these miracles, he should simply see the Qur’aan for it is a miracle from beginning to end. Some research scholars have explained that even the smallest Surah of it is a miracle, even if it be Surah Kauthar or a small verse equal to it. Some scholars state that every verse of the Qur’aan is a separate miracle, whether it is a small verse or a large verse. Some scholars have added to this, saying that every complete sentence of the Qur’aan is a miracle, whether

it is one word or two words. The truth is that which we explained. This is because, as we mentioned previously, Allaah j says in the Qur’aan, **‘Bring a Surah similar to it.’** This was the minimum. Together with this, the call for comparison was made. Research and study is needed for this. When this is the reality of the matter, then there are about 70000 words of the Qur’aan and Surah Kauthar has about 10 words. **Calculated in this way, the Qur’aan alone comprises of 7000 miracles.** Each one being a separate miracle.

The Miracle of the Qur’aan

Apart from what has been mentioned, the Qur’aan is a miracle in two more ways:

1. On account of the method of its eloquence
2. And the arrangement of the Qur’aan.

In this way, the number of the above mentioned miracles is multiplied.

The I’jaaz (miraculous aspects of the Qur’aan) are countless; for example, the informing of the unseen. If it is only seen in this light, then one Surah of the Qur’aan has countless aspects of the unseen. This is a miracle of its own. The number of miracles will be further multiplied.

We have mentioned various other miracles of the Qur’aan in the previous chapters. Like this, the miracles of the Qur’aan are multiplied immensely. It would be difficult to

list or even count the number of miracles in the Qur'aan. Ponder; how can miracles like this be counted?

The second reason behind giving preference to the miracles of Rasulullaah ε over those of the other Ambiyaa υ is **that the miracles of Rasulullaah ε were for all times, whereas the miracles of the previous Ambiyaa υ were only for their time.** The Nabi was given a miracle that corlated to the sciences which his people had mastery over. For example, magic was rife in the time of Musa υ so he was given a miracle that was similar to that of his nation.

Whatever they claim to have power over, the miracles of Rasulullaah ε rendered it all useless.

Similarly, in the era of Hadhrat Isa υ, medicine was at its peak. Hadhrat Isa υ came with such a miracle that the people had no ability for at all. They could not even imagine that a dead person could be brought back to life or a born blind person could be given sight and a leper could be cured. This is the case with the miracles of the other Ambiyaa υ as well.

The Knowledge and Sciences in Vogue in the Era of Rasulullaah ε

The time, in which Allaah j sent Rasulullaah ε, there were four sciences that were at its peak in Arabia: eloquency, poetry, history, and fortune telling. Allaah j revealed such a book to Rasulullaah ε that overwhelmed all these four. The eloquence, clarity, brevity, and

arrangement of the Qur'aan are unique and nothing like it can be presented nor can anything challenge it.

Commentary of Ilm ul Yaqeen, Haqq ul Yaqeen and Ayn ul Yaqeen

The Qur'aan has opened up incidents that will occur in the future, hidden secrets, and even that concealed in the hearts. As the Qur'aan predicts, these occurrences happen and that which the Qur'aan informs about, it is seen that the incident testifies to its authenticity. Even the enemies of it are forced to attest to it. Furthermore, the Qur'aan classified fortune-telling as baseless. Fortune-telling is such that if it happens to turn out true once, then there ten other times when it turns out false. There are flaming coals thrown at the Shayateen that try to eavesdrop on the news of the heavens. They are chased by shooting stars. Due to this, fortune-telling is uprooted.

The Qur'aan clearly explained the conditions of the previous Ambiyaa' υ and their nations. It rendered people helpless and they were forced to testify to its veracity.

Based on the reasons that we explained in the previous sections, leave alone the one who objects to it, the person who spends his entire life in acquiring the knowledge of the Qur'aan will find that he has no way out but to testify to his own helplessness.

This miracle of the Qur'aan and the other I'jaazi aspects of it are clear and they will remain until Qiyaamah. Until

Qiyaamah, whichever nations come, this will be a proof against them. These means are not hidden from the person who ponders over them and thinks over the I'jaazi aspects. In addition, it has information of the unseen and no era has passed in which the predictions of the Qur'aan were proven false. On account of these reasons, the Imaan of the people until Qiyaamah will be refreshed and the Qur'aan will remain in the form of an undeniable reality and true book.

That which is seen can never be equal to that which is heard. Through witnessing, the conviction of a person increases and the being of a person will feel more content with *Ayn ul Yaqeen (seeing)* as compared to *Ilm ul Yaqeen (knowledge)*, although both are true according to one.

The Miracles of the Other Ambiyaa' υ Came to an End with their Demise

When the other Ambiyaa' υ left this world, their miracles also came to an end with them. However, the miracle of Rasulullaah ε, the Qur'aan, is such that it is living and will not come to an end. It will never be rendered useless by the passing of time. In fact, it was always fresh and will continue to remain so.

Hadhrat Abu Hurayrah τ narrates: "Every Nabi was given a miracle in accordance to his era. The people saw it and believed. However, I was given such a miracle due to which I have hope that, on the day of Qiyaamah, my followers will outnumber the followers of the other Ambiyaa' υ." (Bukhari)

A number of scholars have interpreted this Hadith with another meaning of the appearance of the miracles of Rasulullaah ε. They are of the view that, in terms of revelation and speech, there is no plan or similitude possible, whereas in comparison to the miracles of the other Ambiyaa' υ, people brought such things that were based on the power of thought. In this way, they were successful in entrapping the foolish. For example, in opposition to Hadhrat Musa υ, the magicians threw their ropes and stick and showed the forms of snakes, thus placing the people in doubt. They had some similitude with the miracle. However, the Qur'aan is such that no plan or anything similar to it can be brought. In terms of this, the Qur'aan is clearer and brighter than other miracles. It is the same like a poet and lecturer, who cannot lecture or make poetry with out some plan.

The first interpretation of this Hadith is better and more liked. The second interpretation is such that it is made through overlooking.

The third reason behind the miraculous nature of the Qur'aan is looking at the view of the people who say that Allaah has turned their gaze, i.e. they want to say that they could present speech in comparison to the Qur'aan but Allaah j stopped them from it. One view of the Ahl us Sunnah is that they did have the ability to present such speech but Allaah j has never let anyone, nor will He let anyone bring the like of it.

Between the two views, there is a clear difference, but the Arabs have never been able to bring the like of the Qur'aan.

Come, whether they are accepted to have the ability or not, the matter is that they have not and will not be able to challenge it. Because of this, they will face great difficulty and problems. They had to tolerate banishment, imprisonment, they had to be disgraced by paying jizya, they were forced to hear great warnings. Still, they could not bring the likes of the Qur'aan. This is a clear proof that they are helpless and that they cannot challenge it, regardless of whether they have the ability or not.

Imam Abul Ma'ali α and others are of this view: "According to us, their helplessness in the face of things against the norm is clearer than other miracles (in this); for example, in turning a stick into a snake and other unnatural occurences, a person sees and is deceived. In terms of the science, this matter is so special because for years, a repeated request is made to challenge this speech. The challenge entailed that people bring a speech like it. However, despite having the means, they cannot present the likes of it. What else can be said besides this, 'Allaah j has stopped them from challenging it'? This is the same like a Nabi saying, 'My sign and miracle is that Allaah j stops people from standing on their feet despite them having ability to do so.' If Allaah j does stop them from standing on their own feet, then it will be said, 'This is clear proof that **Allaah only gives Divine ability.'"**

The Miracles of Rasulullaah ε are Clearer and Brighter as Compared to the Miracles of the other Ambiyaa' υ

Some of the miracles of Rasulullaah ε were not made clear to some of the scholars and they did not come to know that the miracles of Rasulullaah ε were clearer than those of the other Ambiyaa' υ. For this reason, they attributed it to the understanding of the Arabs and their intellect and they thought it was a miracle because of their intelligence. This is because they had affiliation with their intelligence but the Copts and the Bani Israa'eel did not have this. They were less intelligent and they were lowly people. It is for this reason that Fir'awn was successful in making them believe that he is their Rabb and, after believing, Samiri made them worship the cow. Similarly, they all began to worship Hadhrat Isa υ, even though they clearly knew that they were duped. The Qur'aan says:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

… They never killed him, nor did they crucify him, but they were cast into doubt *(when Allaah made the people think that another person was Isa υ, whom they killed instead).* ***Indeed those who dispute about him*** *(who say that Isa υ was crucified)* ***are definitely in doubt. The only knowledge they possess*** *(about Isa υ)* ***is guesswork*** *(they have no accurate knowledge about his whereabouts).* ***With certainty, they never killed him.***

(Surah Nisaa (The Women), 157)

In terms of their incomplete understanding, such miracles came to them, the truthfulness of which they witnessed and there was no room for doubt. However, on account of their stubbornness, they said: “We shall never believe until we clearly see Allaah.”

Furthermore, they were so wretched that they did not realize the value of bounties like Mann and Salwa and they asked for things that were inferior.

Contrary to this, on account of their great intelligence, the Arabs testified to the power of Allaah in the era of ignorance and they worshipped the idols under this pretext that it will take them closer to Allaah. There were certain people among them that recognized the Oneness of Allaah before Rasulullaah ε was deputed, only through their intelligence and logical proofs. Therefore, they obeyed the Divine law immediately and believed. They abandoned the world while in the company of Rasulullaah ε, they turned away from homes, family, wealth, etc. They did not hesitate to sacrifice their parents, children, their society, etc.

(The compiler says) I have written all that which will increase status of the one who wants to feel the beauty found in it. The one who researches it will be surprised and astonished. Whatever I have written regarding the miracles of Rasulullaah ε and their appearance suffices for walking the straight path, away from the hidden one.

I seek help from the being of Allaah; He is sufficient for me and the Best Doer.

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1433-2013